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# HOMER

## THE ODYSSEY

II

# HOMER

## THE ODYSSEY

WITH AN ENGLISH TRANSLATION BY

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IN TWO VOLUMES

II

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# HOMER'S ODYSSEY

# ΟΔΥΣΣΕΙΑ

## Ν

Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
κηληθμῷ δ' ἔσχοντο κατὰ μέγαρα σκιόεντα.
τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
"Ὦ Ὀδυσεῦ, ἐπεὶ ἵκευ ἐμὸν ποτὶ χαλκοβατὲς δῶ,
ὑψερεφές, τῷ σ' οὔ τι παλιμπλαγχθέντα γ' οἴω
ἆψ ἀπονοστήσειν, εἰ καὶ μάλα πολλὰ πέπονθας.
ὑμέων δ' ἀνδρὶ ἑκάστῳ ἐφιέμενος τάδε εἴρω,
ὅσσοι ἐνὶ μεγάροισι γερούσιον αἴθοπα οἶνον
αἰεὶ πίνετ' ἐμοῖσιν, ἀκουάζεσθε δ' ἀοιδοῦ.
εἵματα μὲν δὴ ξείνῳ ἐΰξέστη ἐνὶ χηλῷ
κεῖται καὶ χρυσὸς πολυδαίδαλος ἄλλα τε πάντα
δῶρ', ὅσα Φαιήκων βουληφόροι ἐνθάδ' ἔνεικαν·
ἀλλ' ἄγε οἱ δῶμεν τρίποδα μέγαν ἠδὲ λέβητα
ἀνδρακάς· ἡμεῖς δ' αὖτε ἀγειρόμενοι κατὰ δῆμον
τισόμεθ'· ἀργαλέον γὰρ ἕνα προικὸς χαρίσασθαι."
Ὣς ἔφατ' Ἀλκίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος.
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
νηάδ' ἐπεσσεύοντο, φέρον δ' εὐήνορα χαλκόν.
καὶ τὰ μὲν εὖ κατέθηχ' ἱερὸν μένος Ἀλκινόοιο,

# THE ODYSSEY

## BOOK XIII

So he spoke, and they were all hushed in silence, and were spellbound throughout the shadowy halls. And Alcinous again answered him, and said:

"Odysseus, since thou hast come to my high-roofed house with floor of brass, thou shalt not, methinks, be driven back, and return with baffled purpose, even though thou hast suffered much. And to each man of you that in my halls are ever wont to drink the flaming wine of the elders, and to listen to the minstrel, I speak, and give this charge. Raiment for the stranger lies already stored in the polished chest, with gold curiously wrought and all the other gifts which the counsellors of the Phaeacians brought hither. But, come now, let us give him a great tripod and a cauldron, each man of us, and we in turn will gather the cost from among the people, and repay ourselves. It were hard for one man to give freely, without requital."

So spake Alcinous, and his word was pleasing to them. They then went, each man to his house, to take their rest; but as soon as early Dawn appeared, the rosy-fingered, they hastened to the ship and brought the bronze, that gives strength to men. And the strong and mighty Alcinous went himself

αὐτὸς ἰὼν διὰ νηὸς ὑπὸ ζυγά, μή τιν' ἑταίρων
βλάπτοι ἐλαυνόντων, ὁπότε σπερχοίατ' ἐρετμοῖς.
οἱ δ' εἰς Ἀλκινόοιο κίον καὶ δαῖτ' ἀλέγυνον.

Τοῖσι δὲ βοῦν ἱέρευσ' ἱερὸν μένος Ἀλκινόοιο
Ζηνὶ κελαινεφέϊ Κρονίδῃ, ὃς πᾶσιν ἀνάσσει.
μῆρα δὲ κήαντες δαίνυντ' ἐρικυδέα δαῖτα
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδός,
Δημόδοκος, λαοῖσι τετιμένος. αὐτὰρ Ὀδυσσεὺς
πολλὰ πρὸς ἠέλιον κεφαλὴν τρέπε παμφανόωντα,
δῦναι ἐπειγόμενος· δὴ γὰρ μενέαινε νέεσθαι.
ὡς δ' ὅτ' ἀνὴρ δόρποιο λιλαίεται, ᾧ τε παννὺξ
νειὸν ἀν' ἕλκητον βόε οἰνοπα πηκτὸν ἄροτρον·
ἀσπασίως δ' ἄρα τῷ κατέδυ φάος ἠελίοιο
δόρπον ἐποίχεσθαι, βλάβεται δέ τε γούνατ' ἰόντι·
ὣς Ὀδυσῆϊ ἀσπαστὸν ἔδυ φάος ἠελίοιο.
αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα,
Ἀλκινόῳ δὲ μάλιστα πιφαυσκόμενος φάτο μῦθον·

"Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
πέμπετέ με σπείσαντες ἀπήμονα, χαίρετε δ' αὐτοί·
ἤδη γὰρ τετέλεσται ἅ μοι φίλος ἤθελε θυμός,
πομπὴ καὶ φίλα δῶρα, τά μοι θεοὶ Οὐρανίωνες
ὄλβια ποιήσειαν· ἀμύμονα δ' οἶκοι ἄκοιτιν
νοστήσας εὕροιμι σὺν ἀρτεμέεσσι φίλοισιν.
ὑμεῖς δ' αὖθι μένοντες ἐϋφραίνοιτε γυναῖκας
κουριδίας καὶ τέκνα· θεοὶ δ' ἀρετὴν ὀπάσειαν
παντοίην, καὶ μή τι κακὸν μεταδήμιον εἴη."

throughout the ship, and carefully stowed the gifts beneath the benches, that they might not hinder any of the crew at their rowing, when they busily plied the oars. Then they went to the house of Alcinous, and prepared a feast.

And for them the strong and mighty Alcinous sacrificed a bull to Zeus, son of Cronos, god of the dark clouds, who is lord of all. Then, when they had burned the thigh-pieces, they feasted a glorious feast, and made merry, and among them the divine minstrel Demodocus, held in honour by the people, sang to the lyre. But Odysseus would ever turn his head toward the blazing sun, eager to see it set, for verily he was eager to return home. And as a man longs for supper, for whom all day long a yoke of wine-dark oxen has drawn the jointed plough through fallow land, and gladly for him does the light of the sun sink, that he may busy him with his supper, and his knees grow weary as he goes; even so gladly for Odysseus did the light of the sun sink. Straightway then he spoke among the Phaeacians, lovers of the oar, and to Alcinous above all he declared his word, and said:

"Lord Alcinous, renowned above all men, pour libations now, and send ye me on my way in peace; and yourselves too—Farewell! For now all that my heart desired has been brought to pass: a convoy, and gifts of friendship. May the gods of heaven bless them to me, and on my return may I find in my home my peerless wife with those I love unscathed; and may you again, remaining here, make glad your wedded wives and children; and may the gods grant you prosperity of every sort, and may no evil come upon your people."

Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἠδ' ἐκέλευον
πεμπέμεναι τὸν ξεῖνον, ἐπεὶ κατὰ μοῖραν ἔειπεν.
καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο·
" Πουτόνοε, κρητῆρα κερασσάμενος μέθυ νεῖμον
πᾶσιν ἀνὰ μέγαρον, ὄφρ' εὐξάμενοι Διὶ πατρὶ
τὸν ξεῖνον πέμπωμεν ἐὴν ἐς πατρίδα γαῖαν."
Ὣς φάτο, Πουτόνοος δὲ μελίφρονα οἶνον ἐκίρνα,
νώμησεν δ' ἄρα πᾶσιν ἐπισταδόν· οἱ δὲ θεοῖσιν
ἔσπεισαν μακάρεσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
αὐτόθεν ἐξ ἑδρέων. ἀνὰ δ' ἵστατο δῖος Ὀδυσσεύς,
Ἀρήτῃ δ' ἐν χειρὶ τίθει δέπας ἀμφικύπελλον,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"Χαῖρέ μοι, ὦ βασίλεια, διαμπερές, εἰς ὅ κε γῆρας
ἔλθῃ καὶ θάνατος, τά τ' ἐπ' ἀνθρώποισι πέλονται
αὐτὰρ ἐγὼ νέομαι· σὺ δὲ τέρπεο τῷδ' ἐνὶ οἴκῳ
παισί τε καὶ λαοῖσι καὶ Ἀλκινόῳ βασιλῆϊ."
Ὣς εἰπὼν ὑπὲρ οὐδὸν ἐβήσετο δῖος Ὀδυσσεύς,
τῷ δ' ἅμα κήρυκα προΐει μένος Ἀλκινόοιο,
ἡγεῖσθαι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης·
Ἀρήτη δ' ἄρα οἱ δμῳὰς ἅμ' ἔπεμπε γυναῖκας,
τὴν μὲν φᾶρος ἔχοῦσαν ἐϋπλυνὲς ἠδὲ χιτῶνα,
τὴν δ' ἑτέρην χηλὸν πυκινὴν ἅμ' ὄπασσε κομίζειν·
ἡ δ' ἄλλη σῖτόν τ' ἔφερεν καὶ οἶνον ἐρυθρόν.
Αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
αἶψα τά γ' ἐν νηὶ γλαφυρῇ πομπῆες ἀγαυοὶ
δεξάμενοι κατέθεντο, πόσιν καὶ βρῶσιν ἅπασαν·
κὰδ δ' ἄρ' Ὀδυσσῆϊ στόρεσαν ῥῆγός τε λίνον τε
νηὸς ἐπ' ἰκριόφιν γλαφυρῆς, ἵνα νήγρετον εὕδοι,
πρύμνης· ἂν δὲ καὶ αὐτὸς ἐβήσετο καὶ κατέλεκτο

So he spoke, and they all praised his words, and bade send the stranger on his way, since he had spoken fittingly. Then the mighty Alcinous spoke to the herald, saying: "Pontonous, mix the bowl, and serve out wine to all in the hall, in order that, when we have made prayer to father Zeus, we may send forth the stranger to his own native land."

So he spoke, and Pontonous mixed the honey-hearted wine and served out to all, coming up to each in turn; and they poured libations to the blessed gods, who hold broad heaven, from where they sat. But goodly Odysseus arose, and placed in the hand of Arete the two-handled cup, and spoke, and addressed her with winged words:

"Fare thee well, O queen, throughout all the years, till old age and death come, which are the lot of mortals. As for me, I go my way, but do thou in this house have joy of thy children and thy people and Alcinous the king."

So the goodly Odysseus spake and passed over the threshold. And with him the mighty Alcinous sent forth a herald to lead him to the swift ship and the shore of the sea. And Arete sent with him slave women, one bearing a newly washed cloak and a tunic, and another again she bade follow to bear the strong chest, and yet another bore bread and red wine.

But when they had come down to the ship and to the sea, straightway the lordly youths that were his escort took these things, and stowed them in the hollow ship, even all the food and drink. Then for Odysseus they spread a rug and a linen sheet on the deck of the hollow ship at the stern, that he might sleep soundly; and he too went aboard,

σιγῇ· τοὶ δὲ καθίζον ἐπὶ κληῖσιν ἕκαστοι
κόσμῳ, πεῖσμα δ' ἔλυσαν ἀπὸ τρητοῖο λίθοιο.
εὖθ' οἱ ἀνακλινθέντες ἀνερρίπτουν ἅλα πηδῷ,
καὶ τῷ νήδυμος ὕπνος ἐπὶ βλεφάροισιν ἔπιπτε,
νήγρετος, ἥδιστος, θανάτῳ ἄγχιστα ἐοικώς.
ἡ δ', ὥς τ' ἐν πεδίῳ τετράοροι ἄρσενες ἵπποι,
πάντες ἅμ' ὁρμηθέντες ὑπὸ πληγῇσιν ἱμάσθλης,
ὑψόσ' ἀειρόμενοι ῥίμφα πρήσσουσι κέλευθον,
ὣς ἄρα τῆς πρύμνη μὲν ἀείρετο, κῦμα δ' ὄπισθε
πορφύρεον μέγα θῦε πολυφλοίσβοιο θαλάσσης.
ἡ δὲ μάλ' ἀσφαλέως θέεν ἔμπεδον· οὐδέ κεν ἴρηξ
κίρκος ὁμαρτήσειεν, ἐλαφρότατος πετεηνῶν.
ὣς ἡ ῥίμφα θέουσα θαλάσσης κύματ' ἔταμνεν,
ἄνδρα φέρουσα θεοῖς ἐναλίγκια μήδε' ἔχοντα·
ὃς πρὶν μὲν μάλα πολλὰ πάθ' ἄλγεα ὃν κατὰ θυμὸν
ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων,
δὴ τότε γ' ἀτρέμας εὖδε, λελασμένος ὅσσ' ἐπεπόνθει.
Εὖτ' ἀστὴρ ὑπερέσχε φαάντατος, ὅς τε μάλιστα
ἔρχεται ἀγγέλλων φάος Ἠοῦς ἠριγενείης,
τῆμος δὴ νήσῳ προσεπίλνατο ποντοπόρος νηῦς.
Φόρκυνος δέ τίς ἐστι λιμήν, ἁλίοιο γέροντος,
ἐν δήμῳ Ἰθάκης· δύο δὲ προβλῆτες ἐν αὐτῷ
ἀκταὶ ἀπορρῶγες, λιμένος ποτιπεπτηυῖαι,
αἵ τ' ἀνέμων σκεπόωσι δυσαήων μέγα κῦμα
ἔκτοθεν· ἔντοσθεν δέ τ' ἄνευ δεσμοῖο μένουσι
νῆες ἐΰσσελμοι, ὅτ' ἂν ὅρμου μέτρον ἵκωνται.
αὐτὰρ ἐπὶ κρατὸς λιμένος τανύφυλλος ἐλαίη,
ἀγχόθι δ' αὐτῆς ἄντρον ἐπήρατον ἠεροειδές,
ἱρὸν νυμφάων αἳ νηϊάδες καλέονται.

and laid him down in silence. Then they sat down on the benches, each in order, and loosed the hawser from the pierced stone. And as soon as they leaned back, and tossed the brine with their oar-blades, sweet sleep fell upon his eyelids, an unawakening sleep, most sweet, and most like to death. And as on a plain four yoked stallions spring forward all together beneath the strokes of the lash, and leaping on high swiftly accomplish their way, even so the stern of that ship leapt on high, and in her wake the dark wave of the loud-sounding sea foamed mightily, and she sped safely and surely on her way; not even the circling hawk, the swiftest of winged things, could have kept pace with her. Thus she sped on swiftly and clove the waves of the sea, bearing a man the peer of the gods in counsel, one who in time past had suffered many griefs at heart in passing through wars of men and the grievous waves; but now he slept in peace, forgetful of all that he had suffered.

Now when that brightest of stars rose which ever comes to herald the light of early Dawn, even then the seafaring ship drew near to the island.

There is in the land of Ithaca a certain harbour of Phorcys, the old man of the sea, and at its mouth two projecting headlands sheer to seaward, but sloping down on the side toward the harbour. These keep back the great waves raised by heavy winds without, but within the benched ships lie unmoored when they have reached the point of anchorage. At the head of the harbour is a long-leafed olive tree, and near it a pleasant, shadowy cave sacred to the nymphs that are called Naiads. Therein are mixing

ἐν δὲ κρητῆρές τε καὶ ἀμφιφορῆες ἔασιν
λάϊνοι· ἔνθα δ' ἔπειτα τιθαιβώσσουσι μέλισσαι.
ἐν δ' ἱστοὶ λίθεοι περιμήκεες, ἔνθα τε νύμφαι
φάρε' ὑφαίνουσιν ἁλιπόρφυρα, θαῦμα ἰδέσθαι·
ἐν δ' ὕδατ' ἀενάοντα. δύω δέ τέ οἱ θύραι εἰσίν,
αἱ μὲν πρὸς Βορέαο καταιβαταὶ ἀνθρώποισιν,
αἱ δ' αὖ πρὸς Νότου εἰσὶ θεώτεραι· οὐδέ τι κείνῃ
ἄνδρες ἐσέρχονται, ἀλλ' ἀθανάτων ὁδός ἐστιν.
Ἔνθ' οἵ γ' εἰσέλασαν, πρὶν εἰδότες· ἡ μὲν ἔπειτα
ἠπείρῳ ἐπέκελσεν, ὅσον τ' ἐπὶ ἦμισυ πάσης,
σπερχομένη· τοῖον γὰρ ἐπείγετο χέρσ' ἐρετάων·
οἱ δ' ἐκ νηὸς βάντες ἐϋζύγου ἤπειρόνδε
πρῶτον Ὀδυσσῆα γλαφυρῆς ἐκ νηὸς ἄειραν
αὐτῷ σύν τε λίνῳ καὶ ῥήγεῖ σιγαλόεντι,
κὰδ δ' ἄρ' ἐπὶ ψαμάθῳ ἔθεσαν δεδμημένον ὕπνῳ,
ἐκ δὲ κτήματ' ἄειραν, ἃ οἱ Φαίηκες ἀγαυοὶ
ὤπασαν οἴκαδ' ἰόντι διὰ μεγάθυμον Ἀθήνην.
καὶ τὰ μὲν οὖν παρὰ πυθμέν' ἐλαίης ἀθρόα θῆκαν
ἐκτὸς ὁδοῦ, μή πώς τις ὁδιτάων ἀνθρώπων,
πρίν γ' Ὀδυσῆ' ἔγρεσθαι, ἐπελθὼν δηλήσαιτο·
αὐτοὶ δ' αὖτ' οἰκόνδε πάλιν κίον. οὐδ' ἐνοσίχθων
λήθετ' ἀπειλάων, τὰς ἀντιθέῳ Ὀδυσῆϊ
πρῶτον ἐπηπείλησε, Διὸς δ' ἐξείρετο βουλήν·
"Ζεῦ πάτερ, οὐκέτ' ἔγω γε μετ' ἀθανάτοισι θεοῖσι
τιμήεις ἔσομαι, ὅτε με βροτοὶ οὔ τι τίουσιν,
Φαίηκες, τοί πέρ τοι ἐμῆς ἔξ εἰσι γενέθλης.
καὶ γὰρ νῦν Ὀδυσῆ' ἐφάμην κακὰ πολλὰ παθόντα
οἴκαδ' ἐλεύσεσθαι· νόστον δέ οἱ οὔ ποτ' ἀπηύρων
πάγχυ, ἐπεὶ σὺ πρῶτον ὑπέσχεο καὶ κατένευσας.

bowls and jars of stone, and there too the bees store honey. And in the cave are long looms of stone, at which the nymphs weave webs of purple dye, a wonder to behold; and therein are also ever-flowing springs. Two doors there are to the cave, one toward the North Wind, by which men go down, but that toward the South Wind is sacred, nor do men enter thereby; it is the way of the immortals.

Here they rowed in, knowing the place of old; and the ship ran full half her length on the shore in her swift course, at such pace was she driven by the arms of the rowers. Then they stepped forth from the benched ship upon the land, and first they lifted Odysseus out of the hollow ship, with the linen sheet and bright rug as they were, and laid him down on the sand, still overpowered by sleep. And they lifted out the goods which the lordly Phaeacians had given him, as he set out for home, through the favour of great-hearted Athene. These they set all together by the trunk of the olive tree, out of the path, lest haply some wayfarer, before Odysseus awoke, might come upon them and spoil them. Then they themselves returned home again. But the Shaker of the Earth did not forget the threats wherewith at the first he had threatened godlike Odysseus, and he thus enquired of the purpose of Zeus:

"Father Zeus, no longer shall I, even I, be held in honour among the immortal gods, seeing that mortals honour me not a whit—even the Phaeacians, who, thou knowest, are of my own lineage. For I but now declared that Odysseus should suffer many woes ere he reached his home, though I did not wholly rob him of his return when once thou hadst promised it and confirmed it with thy nod; yet in

οἱ δ' εὖδον᾽ ἐν νηὶ θοῇ ἐπὶ πόντου ἄγοντες
κάτθεσαν εἰν Ἰθάκῃ, ἔδοσαν δέ οἱ ἄσπετα[1] δῶρα,
χαλκόν τε χρυσόν τε ἅλις ἐσθῆτά θ' ὑφαντήν,
πόλλ', ὅσ' ἂν οὐδέ ποτε Τροίης ἐξήρατ' Ὀδυσσεύς,
εἴ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ λῆϊδος αἶσαν."
Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
"Ὤ πόποι, ἐννοσίγαι' εὐρυσθενές, οἷον ἔειπες.
οὔ τί σ' ἀτιμάζουσι θεοί· χαλεπὸν δέ κεν εἴη
πρεσβύτατον καὶ ἄριστον ἀτιμίῃσιν ἰάλλειν.
ἀνδρῶν δ' εἴ πέρ τίς σε βίῃ καὶ κάρτεϊ εἴκων
οὔ τι τίει, σοὶ δ' ἐστὶ καὶ ἐξοπίσω τίσις αἰεί.
ἔρξον ὅπως ἐθέλεις καί τοι φίλον ἔπλετο θυμῷ."
Τὸν δ' ἠμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·
"Αἶψά κ' ἐγὼν ἔρξαιμι, κελαινεφές, ὡς ἀγορεύεις·
ἀλλὰ σὸν αἰεὶ θυμὸν ὀπίζομαι ἠδ' ἀλεείνω.
νῦν αὖ Φαιήκων ἐθέλω περικαλλέα νῆα,
ἐκ πομπῆς ἀνιοῦσαν, ἐν ἠεροειδέϊ πόντῳ
ῥαῖσαι, ἵν' ἤδη σχῶνται, ἀπολλήξωσι δὲ πομπῆς
ἀνθρώπων, μέγα δέ σφιν ὄρος πόλει ἀμφικαλύψαι."
Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
"Ὤ πέπον, ὡς μὲν ἐμῷ θυμῷ δοκεῖ εἶναι ἄριστα,
ὁππότε κεν δὴ πάντες ἐλαυνομένην προΐδωνται
λαοὶ ἀπὸ πτόλιος, θεῖναι λίθον ἐγγύθι γαίης
νηὶ θοῇ ἴκελον, ἵνα θαυμάζωσιν ἅπαντες
ἄνθρωποι, μέγα δέ σφιν ὄρος πόλει ἀμφικαλύψαι."
Αὐτὰρ ἐπεὶ τό γ' ἄκουσε Ποσειδάων ἐνοσίχθων,
βῆ ῥ' ἴμεν ἐς Σχερίην, ὅθι Φαίηκες γεγάασιν.
ἔνθ' ἔμεν'· ἡ δὲ μάλα σχεδὸν ἦλυθε ποντοπόρος νηῦς

[1] ἄσπετα: ἀγλαὰ.

his sleep these men have borne him in a swift ship over the sea and set him down in Ithaca, and have given him gifts past telling, stores of bronze and gold and woven raiment, more than Odysseus would ever have won for himself from Troy, if he had returned unscathed with his due share of the spoil."

Then Zeus, the cloud-gatherer, answered him, and said: "Ah me, thou shaker of the earth, wide of sway, what a thing hast thou said! The gods do thee no dishonour; hard indeed would it be to assail with dishonour our eldest and best. But as for men, if any one, yielding to his might and strength, fails to do thee honour in aught, thou mayest ever take vengeance, even thereafter. Do as thou wilt, and as is thy good pleasure."

Then Poseidon, the earth-shaker, answered him: "Straightway should I have done as thou sayest, thou god of the dark clouds, but I ever dread and avoid thy wrath. But now I am minded to smite the fair ship of the Phaeacians, as she comes back from his convoy on the misty deep, that hereafter they may desist and cease from giving convoy to men, and to fling a great mountain about their city."

Then Zeus, the cloud-gatherer, answered him and said: "Friend, hear what seems best in my sight. When all the people are looking forth from the city upon her as she speeds on her way, then do thou turn her to stone hard by the land—a stone in the shape of a swift ship, that all men may marvel; and do thou fling a great mountain about their city."

Now when Poseidon, the earth-shaker, heard this he went his way to Scheria, where the Phaeacians dwell, and there he waited. And she drew close to shore, the seafaring ship, speeding swiftly on her

ῥίμφα διωκομένη· τῆς δὲ σχεδὸν ἦλθ' ἐνοσίχθων,
ὅς μιν λᾶαν ἔθηκε καὶ ἐρρίζωσεν ἔνερθε
χειρὶ καταπρηνεῖ ἐλάσας· ὁ δὲ νόσφι βεβήκει.
Οἱ δὲ πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον
Φαίηκες δολιχήρετμοι, ναυσίκλυτοι ἄνδρες.
ὧδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
"Ὤ μοι, τίς δὴ νῆα θοὴν ἐπέδησ' ἐνὶ πόντῳ
οἴκαδ' ἐλαυνομένην; καὶ δὴ προὐφαίνετο πᾶσα."
Ὣς ἄρα τις εἶπεσκε· τὰ δ' οὐκ ἴσαν ὡς ἐτέτυκτο.
τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπεν·
"Ὤ πόποι, ἦ μάλα δή με παλαίφατα θέσφαθ' ἱκάνει
πατρὸς ἐμοῦ, ὃς ἔφασκε Ποσειδάων' ἀγάσασθαι
ἡμῖν, οὕνεκα πομποὶ ἀπήμονές εἰμεν ἁπάντων.
φῆ ποτὲ Φαιήκων ἀνδρῶν περικαλλέα νῆα,
ἐκ πομπῆς ἀνιοῦσαν, ἐν ἠεροειδεῖ πόντῳ
ῥαισέμεναι, μέγα δ' ἦμιν ὄρος πόλει ἀμφικαλύψειν.
ὣς ἀγόρευ' ὁ γέρων· τὰ δὲ δὴ νῦν πάντα τελεῖται.
ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
πομπῆς μὲν παύσασθε βροτῶν, ὅτε κέν τις ἵκηται
ἡμέτερον προτὶ ἄστυ· Ποσειδάωνι δὲ ταύρους
δώδεκα κεκριμένους ἱερεύσομεν, αἴ κ' ἐλεήσῃ,
μηδ' ἡμῖν περίμηκες ὄρος πόλει ἀμφικαλύψῃ."
Ὣς ἔφαθ', οἱ δ' ἔδεισαν, ἑτοιμάσσαντο δὲ ταύρους.
ὡς οἱ μέν ῥ' εὔχοντο Ποσειδάωνι ἄνακτι
δήμου Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
ἑσταότες περὶ βωμόν. ὁ δ' ἔγρετο δῖος Ὀδυσσεὺς
εὖδον ἐν γαίῃ πατρωΐῃ, οὐδέ μιν ἔγνω,
ἤδη δὴν ἀπεών· περὶ γὰρ θεὸς ἠέρα χεῦε

way. Then near her came the Earth-shaker and turned her to stone, and rooted her fast beneath by a blow of the flat of his hand, and then he was gone.

But they spoke winged words to one another, the Phaeacians of the long oars, men famed for their ships. And thus would one speak, with a glance at his neighbour:

"Ah me, who has now bound our swift ship on the sea as she sped homeward? Lo, she was in plain sight."

So would one of them speak, but they knew not how these things were to be. Then Alcinous addressed their company and said:

"Lo now, verily the oracles of my father, uttered long ago, have come upon me. He was wont to say that Poseidon was wroth with us because we give safe convoy to all men. He said that some day, as a beautiful ship of the Phaeacians was returning from a convoy over the misty deep, Poseidon would smite her, and would fling a great mountain about our town. So that old man spoke, and lo, now all this is being brought to pass. But now come, as I bid let us all obey. Cease ye to give convoy to mortals, when anyone comes to our city, and let us sacrifice to Poseidon twelve choice bulls, if haply he may take pity, and not fling a lofty mountain about our town."

So he spoke, and they were seized with fear and made ready the bulls. Thus they were praying to the lord Poseidon, the leaders and counsellors of the land of the Phaeacians, as they stood about the altar, but Odysseus awoke out of his sleep in his native land. Yet he knew it not after his long absence, for about him the goddess had shed a mist, even

Παλλὰς Ἀθηναίη, κούρη Διός, ὄφρα μιν αὐτὸν
ἄγνωστον τεύξειεν ἕκαστά τε μυθήσαιτο,
μή μιν πρὶν ἄλοχος γνοίη ἀστοί τε φίλοι τε,
πρὶν πᾶσαν μνηστῆρας ὑπερβασίην ἀποτῖσαι.
τοὔνεκ' ἄρ' ἀλλοειδέα φαινέσκετο πάντα ἄνακτι,
ἀτραπιτοί τε διηνεκέες λιμένες τε πάνορμοι
πέτραι τ' ἠλίβατοι καὶ δένδρεα τηλεθόωντα.
στῆ δ' ἄρ' ἀναΐξας καί ῥ' εἴσιδε πατρίδα γαῖαν·
ὤμωξέν τ' ἄρ' ἔπειτα καὶ ὦ πεπλήγετο μηρὼ
χερσὶ καταπρηνέσσ', ὀλοφυρόμενος δ' ἔπος ηὔδα·
"Ὤ μοι ἐγώ, τέων αὖτε βροτῶν ἐς γαῖαν ἱκάνω;
ἦ ῥ' οἵ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι,
ἦε φιλόξεινοι, καί σφιν νόος ἐστὶ θεουδής;
πῇ δὴ χρήματα πολλὰ φέρω τάδε; πῇ τε καὶ αὐτὸς
πλάζομαι; αἴθ' ὄφελον μεῖναι παρὰ Φαιήκεσσιν
αὐτοῦ· ἐγὼ δέ κεν ἄλλον ὑπερμενέων βασιλήων
ἐξικόμην, ὅς κέν μ' ἐφίλει καὶ ἔπεμπε νέεσθαι.
νῦν δ' οὔτ' ἄρ πῃ θέσθαι ἐπίσταμαι, οὐδὲ μὲν αὐτοῦ
καλλείψω, μή πώς μοι ἕλωρ ἄλλοισι γένηται.
ὦ πόποι, οὐκ ἄρα πάντα νοήμονες οὐδὲ δίκαιοι
ἦσαν Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
οἵ μ' εἰς ἄλλην γαῖαν ἀπήγαγον, ἦ τέ μ' ἔφαντο
ἄξειν εἰς Ἰθάκην εὐδείελον, οὐδ' ἐτέλεσσαν.
Ζεὺς σφέας τίσαιτο ἱκετήσιος, ὅς τε καὶ ἄλλους
ἀνθρώπους ἐφορᾷ καὶ τίνυται ὅς τις ἁμάρτῃ.
ἀλλ' ἄγε δὴ τὰ χρήματ' ἀριθμήσω καὶ ἴδωμαι,
μή τί μοι οἴχωνται κοίλης ἐπὶ νηὸς ἄγοντες."
Ὣς εἰπὼν τρίποδας περικαλλέας ἠδὲ λέβητας
ἠρίθμει καὶ χρυσὸν ὑφαντά τε εἵματα καλά.

Pallas Athene, daughter of Zeus, that she might render him unknown, and tell him all things, so that his wife might not know him, nor his townsfolk, nor his friends, until the wooers had paid the full price of all their transgressions. Therefore all things seemed strange to their lord, the long paths, the bays offering safe anchorage, the sheer cliffs, and the luxuriant trees. So he sprang up and stood and looked upon his native land, and then he groaned and smote both of his thighs with the flat of his hands, and mournfully spoke, and said:

"Woe is me, to the land of what mortals am I now come? Are they cruel, and wild, and unjust? or do they love strangers and fear the gods in their thoughts? Whither shall I bear all this wealth, or whither shall I myself go wandering on? Would that I had remained there among the Phaeacians, and had then come to some other of the mighty kings, who would have entertained me and sent me on my homeward way. But now I know not where to bestow this wealth; yet here will I not leave it, lest haply it become the spoil of others to my cost. Out upon them; not wholly wise, it seems, nor just were the leaders and counsellors of the Phaeacians who have brought me to a strange land. Verily they said that they would bring me to clear-seen Ithaca, but they have not made good their word. May Zeus, the suppliant's god, requite them, who watches over all men, and punishes him that sins. But come, I will number the goods, and go over them, lest to my cost these men have carried off aught with them in the hollow ship."

So he spake, and set him to count the beautiful tripods, and the cauldrons, and the gold, and the

τῶν μὲν ἄρ' οὔ τι πόθει· ὁ δ' ὀδύρετο πατρίδα γαῖαν
ἑρπύζων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.
πόλλ' ὀλοφυρόμενος. σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη,
ἀνδρὶ δέμας εἰκυῖα νέῳ, ἐπιβώτορι μήλων,
παναπάλῳ, οἷοί τε ἀνάκτων παῖδες ἔασι,
δίπτυχον ἀμφ' ὤμοισιν ἔχουσ' εὐεργέα λώπην·
ποσσὶ δ' ὑπὸ λιπαροῖσι πέδιλ' ἔχε, χερσὶ δ' ἄκοντα.
τὴν δ' Ὀδυσεὺς γήθησεν ἰδὼν καὶ ἐναντίος ἦλθε,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"Ὦ φίλ', ἐπεί σε πρῶτα κιχάνω τῷδ' ἐνὶ χώρῳ,
χαῖρέ τε καὶ μή μοί τι κακῷ νόῳ ἀντιβολήσαις,
ἀλλὰ σάω μὲν ταῦτα, σάω δ' ἐμέ· σοὶ γὰρ ἐγώ γε
εὔχομαι ὥς τε θεῷ καί σευ φίλα γούναθ' ἱκάνω.
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' εὖ εἰδῶ·
τίς γῆ, τίς δῆμος, τίνες ἀνέρες ἐγγεγάασιν;
ἦ πού τις νήσων εὐδείελος, ἦέ τις ἀκτὴ
κεῖθ' ἁλὶ κεκλιμένη ἐριβώλακος ἠπείροιο;"
Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
"Νήπιός εἰς, ὦ ξεῖν', ἦ τηλόθεν εἰλήλουθας,
εἰ δὴ τήνδε τε γαῖαν ἀνείρεαι. οὐδέ τι λίην
οὕτω νώνυμός ἐστιν· ἴσασι δέ μιν μάλα πολλοί,
ἠμὲν ὅσοι ναίουσι πρὸς ἠῶ τ' ἠέλιόν τε,
ἠδ' ὅσσοι μετόπισθε ποτὶ ζόφον ἠερόεντα.
ἦ τοι μὲν τρηχεῖα καὶ οὐχ ἱππήλατός ἐστιν,
οὐδὲ λίην λυπρή, ἀτὰρ οὐδ' εὐρεῖα τέτυκται.
ἐν μὲν γάρ οἱ σῖτος ἀθέσφατος, ἐν δέ τε οἶνος
γίγνεται· αἰεὶ δ' ὄμβρος ἔχει τεθαλυῖά τ' ἔέρση·
αἰγίβοτος δ' ἀγαθὴ καὶ βούβοτος· ἔστι μὲν ὕλη
παντοίη, ἐν δ' ἀρδμοὶ ἐπηετανοὶ παρέασι.
τῷ τοι, ξεῖν', Ἰθάκης γε καὶ ἐς Τροίην ὄνομ' ἵκει,
τήν περ τηλοῦ φασὶν Ἀχαιΐδος ἔμμεναι αἴης."

fair woven raiment, and of these he missed nothing. Then, mournfully longing for his native land, he paced by the shore of the loud-sounding sea, uttering many a moan. And Athene drew near him in the form of a young man, a herdsman of sheep, one most delicate, as are the sons of princes. In a double fold about her shoulders she wore a well-wrought cloak, and beneath her shining feet she had sandals, and in her hands a spear. Then Odysseus was glad at sight of her, and came to meet her, and he spoke, and addressed her with winged words:

"Friend, since thou art the first to whom I have come in this land, hail to thee, and mayst thou meet me with no evil mind. Nay, save this treasure, and save me; for to thee do I pray, as to a god, and am come to thy dear knees. And tell me this also truly, that I may know full well. What land, what people is this? What men dwell here? Is it some clear-seen island, or a shore of the deep-soiled mainland that lies resting on the sea?"

Then the goddess, flashing-eyed Athene, answered him: "A fool art thou, stranger, or art come from far, if indeed thou askest of this land. Surely it is no wise so nameless, but full many know it, both all those who dwell toward the dawn and the sun, and all those that are behind toward the murky darkness. It is a rugged isle, not fit for driving horses, yet it is not utterly poor, though it be but narrow. Therein grows corn beyond measure, and the wine-grape as well, and the rain never fails it, nor the rich dew. It is a good land for pasturing goats and kine; there are trees of every sort, and in it also pools for watering that fail not the year through. Therefore, stranger, the name of Ithaca has reached even to the land of Troy, which, they say, is far from this land of Achaea."

Ὣς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς,
χαίρων ᾗ γαίῃ πατρωΐῃ, ὥς οἱ ἔειπε
Παλλὰς Ἀθηναίη, κούρη Διὸς αἰγιόχοιο·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
οὐδ' ὅ γ' ἀληθέα εἶπε, πάλιν δ' ὅ γε λάζετο μῦθον,
αἰεὶ ἐνὶ στήθεσσι νόον πολυκερδέα νωμῶν·
"Πυνθανόμην Ἰθάκης γε καὶ ἐν Κρήτῃ εὐρείῃ,
τηλοῦ ὑπὲρ πόντου· νῦν δ' εἰλήλουθα καὶ αὐτὸς
χρήμασι σὺν τοίσδεσσι· λιπὼν δ' ἔτι παισὶ τοσαῦτα
φεύγω, ἐπεὶ φίλον υἷα κατέκτανον Ἰδομενῆος,
Ὀρσίλοχον πόδας ὠκύν, ὃς ἐν Κρήτῃ εὐρείῃ
ἀνέρας ἀλφηστὰς νίκα ταχέεσσι πόδεσσιν,
οὕνεκά με στερέσαι τῆς λῃΐδος ἤθελε πάσης
Τρωϊάδος, τῆς εἵνεκ' ἐγὼ πάθον ἄλγεα θυμῷ,
ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων,
οὕνεκ' ἄρ' οὐκ ᾧ πατρὶ χαριζόμενος θεράπευον
δήμῳ ἔνι Τρώων, ἀλλ' ἄλλων ἦρχον ἑταίρων.
τὸν μὲν ἐγὼ κατιόντα βάλον χαλκήρεϊ δουρὶ
ἀγρόθεν, ἐγγὺς ὁδοῖο λοχησάμενος σὺν ἑταίρῳ·
νὺξ δὲ μάλα δνοφερὴ κάτεχ' οὐρανόν, οὐδέ τις ἡμέας
ἀνθρώπων ἐνόησε, λάθον δέ ἑ θυμὸν ἀπούρας.
αὐτὰρ ἐπεὶ δὴ τόν γε κατέκτανον ὀξέϊ χαλκῷ,
αὐτίκ' ἐγὼν ἐπὶ νῆα κιὼν Φοίνικας ἀγανοὺς
ἐλλισάμην, καί σφιν μενοεικέα λῃΐδα δῶκα·
τούς μ' ἐκέλευσα Πύλονδε κατασταθῆσαι καὶ ἐφέσσαι
ἢ εἰς Ἤλιδα δῖαν, ὅθι κρατέουσιν Ἐπειοί.
ἀλλ' ἦ τοι σφέας κεῖθεν ἀπώσατο ἶς ἀνέμοιο
πόλλ' ἀεκαζομένους, οὐδ' ἤθελον ἐξαπατῆσαι.
κεῖθεν δὲ πλαγχθέντες ἱκάνομεν ἐνθάδε νυκτός.

So she spake, and the much-enduring, goodly Odysseus was glad, and rejoiced in his land, the land of his fathers, as he heard the word of Pallas Athene, daughter of Zeus, who bears the aegis; and he spoke, and addressed her with winged words: yet he spoke not the truth, but checked the word ere it was uttered, ever revolving in his breast thoughts of great cunning:

"I heard of Ithaca, even in broad Crete, far over the sea; and now have I myself come hither with these my goods. And I left as much more with my children, when I fled the land, after I had slain the dear son of Idomeneus, Orsilochus, swift of foot, who in broad Crete surpassed in fleetness all men that live by toil. Now he would have robbed me of all that booty of Troy, for which I had borne grief of heart, passing through wars of men and the grievous waves, for that I would not shew favour to his father, and serve as his squire in the land of the Trojans, but commanded other men of my own. So I smote him with my bronze-tipped spear as he came home from the field, lying in wait for him with one of my men by the roadside. A dark night covered the heavens, and no man was ware of us, but unseen I took away his life. Now when I had slain him with the sharp bronze, I went straightway to a ship, and made prayer to the lordly Phoenicians, giving them booty to satisfy their hearts. I bade them take me aboard and land me at Pylos, or at goodly Elis, where the Epeans hold sway. Yet verily the force of the wind thrust them away from thence, sore against their will, nor did they purpose to play me false; but driven wandering from thence we came hither by night. With eager

σπουδῇ δ' ἐς λιμένα προερέσσαμεν, οὐδέ τις ἡμῖν
δόρπου μνῆστις ἔην, μάλα περ κατέουσιν ἐλέσθαι,
ἀλλ' αὖτως ἀποβάντες ἐκείμεθα νηὸς ἄπαντες.
ἔνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα,
οἱ δὲ χρήματ' ἐμὰ γλαφυρῆς ἐκ νηὸς ἑλόντες
κάτθεσαν, ἔνθα περ αὐτὸς ἐπὶ ψαμάθοισιν ἐκείμην.
οἱ δ' ἐς Σιδονίην εὖ ναιομένην ἀναβάντες
ᾤχοντ'· αὐτὰρ ἐγὼ λιπόμην ἀκαχήμενος ἦτορ."

"Ὡς φάτο, μείδησεν δὲ θεὰ γλαυκῶπις Ἀθήνη,
χειρί τέ μιν κατέρεξε· δέμας δ' ἤϊκτο γυναικὶ
καλῇ τε μεγάλῃ τε καὶ ἀγλαὰ ἔργα ἰδυίῃ·
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·

"Κερδαλέος κ' εἴη καὶ ἐπίκλοπος ὅς σε παρέλθοι
ἐν πάντεσσι δόλοισι, καὶ εἰ θεὸς ἀντιάσειε.
σχέτλιε, ποικιλομῆτα, δόλων ἂτ', οὐκ ἄρ' ἔμελλες,
οὐδ' ἐν σῇ περ ἐὼν γαίῃ, λήξειν ἀπατάων
μύθων τε κλοπίων, οἵ τοι πεδόθεν φίλοι εἰσίν.
ἀλλ' ἄγε, μηκέτι ταῦτα λεγώμεθα, εἰδότες ἄμφω
κέρδε', ἐπεὶ σὺ μέν ἐσσι βροτῶν ὄχ' ἄριστος ἁπάντων
βουλῇ καὶ μύθοισιν, ἐγὼ δ' ἐν πᾶσι θεοῖσι
μήτι τε κλέομαι καὶ κέρδεσιν· οὐδὲ σύ γ' ἔγνως
Παλλάδ' Ἀθηναίην, κούρην Διός, ἥ τέ τοι αἰεὶ
ἐν πάντεσσι πόνοισι παρίσταμαι ἠδὲ φυλάσσω,
καὶ δέ σε Φαιήκεσσι φίλον πάντεσσιν ἔθηκα.
νῦν αὖ δεῦρ' ἰκόμην, ἵνα τοι σὺν μῆτιν ὑφήνω
χρήματά τε κρύψω, ὅσα τοι Φαίηκες ἀγαυοὶ
ὤπασαν οἴκαδ' ἰόντι ἐμῇ βουλῇ τε νόῳ τε,
εἴπω θ' ὅσσα τοι αἶσα δόμοις ἔνι ποιητοῖσι
κήδε' ἀνασχέσθαι· σὺ δὲ τετλάμεναι καὶ ἀνάγκῃ,

haste we rowed on into the harbour, nor had we any thought of supper, sore as was our need of it, but even as we were we went forth from the ship and lay down, one and all. Then upon me came sweet sleep in my weariness, but they took my goods out of the hollow ship and set them where I myself lay on the sands. And they went on board, and departed for the well-peopled land of Sidon; but I was left here, my heart sore troubled."

So he spoke, and the goddess, flashing-eyed Athene, smiled, and stroked him with her hand, and changed herself to the form of a woman, comely and tall, and skilled in glorious handiwork. And she spoke, and addressed him with winged words:

"Cunning must he be and knavish, who would go beyond thee in all manner of guile, aye, though it were a god that met thee. Bold man, crafty in counsel, insatiate in deceit, not even in thine own land, it seems, wast thou to cease from guile and deceitful tales, which thou lovest from the bottom of thine heart. But come, let us no longer talk of this, being both well versed in craft, since thou art far the best of all men in counsel and in speech, and I among all the gods am famed for wisdom and craft. Yet thou didst not know Pallas Athene, daughter of Zeus, even me, who ever stand by thy side, and guard thee in all toils. Aye, and I made thee beloved by all the Phaeacians. And now am I come hither to weave a plan with thee, and to hide all the treasure, which the lordly Phaeacians gave thee by my counsel and will, when thou didst set out for home; and to tell thee all the measure of woe it is thy fate to fulfil in thy well-built house. But do thou be strong, for bear it thou must, and

μηδέ τῳ ἐκφάσθαι μήτ' ἀνδρῶν μήτε γυναικῶν,
πάντων, οὕνεκ' ἄρ' ἦλθες ἀλώμενος, ἀλλὰ σιωπῇ
πάσχειν ἄλγεα πολλά, βίας ὑποδέγμενος ἀνδρῶν."
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ἀργαλέον σε, θεά, γνῶναι βροτῷ ἀντιάσαντι,
καὶ μάλ' ἐπισταμένῳ· σὲ γὰρ αὐτὴν παντὶ ἔοικεις.
τοῦτο δ' ἐγὼν εὖ οἶδ', ὅτι μοι πάρος ἠπίη ἦσθα,
ἧος ἐνὶ Τροίῃ πολεμίζομεν υἷες Ἀχαιῶν.
αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰπήν,
βῆμεν δ' ἐν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιούς,
οὔ σέ γ' ἔπειτα ἴδον, κούρη Διός, οὐδ' ἐνόησα
νηὸς ἐμῆς ἐπιβᾶσαν, ὅπως τί μοι ἄλγος ἀλάλκοις.
ἀλλ' αἰεὶ φρεσὶν ἦσιν ἔχων δεδαϊγμένον ἦτορ
ἠλώμην, ἧός με θεοὶ κακότητος ἔλυσαν·
πρίν γ' ὅτε Φαιήκων ἀνδρῶν ἐν πίονι δήμῳ
θάρσυνάς τε ἔπεσσι καὶ ἐς πόλιν ἤγαγες αὐτή.[1]
νῦν δέ σε πρὸς πατρὸς γουνάζομαι—οὐ γὰρ ὀΐω
ἥκειν εἰς Ἰθάκην εὐδείελον, ἀλλά τιν' ἄλλην
γαῖαν ἀναστρέφομαι· σὲ δὲ κερτομέουσαν ὀΐω
ταῦτ' ἀγορευέμεναι, ἵν' ἐμὰς φρένας ἠπεροπεύσῃς—
εἰπέ μοι εἰ ἐτεόν γε φίλην ἐς πατρίδ' ἱκάνω."
Τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
"Αἰεί τοι τοιοῦτον ἐνὶ στήθεσσι νόημα·
τῷ σε καὶ οὐ δύναμαι προλιπεῖν δύστηνον ἐόντα,
οὕνεκ' ἐπητής ἐσσι καὶ ἀγχίνoος καὶ ἐχέφρων.
ἀσπασίως γάρ κ' ἄλλος ἀνὴρ ἀλαλήμενος ἐλθὼν
ἴετ' ἐνὶ μεγάροις ἰδέειν παῖδάς τ' ἄλοχόν τε·

[1] Lines 320–3 were rejected by Aristarchus.

tell no man of them all nor any woman that thou hast come back from thy wanderings, but in silence endure thy many griefs, and submit to the violence of men."

Then Odysseus of many wiles answered her, and said: "Hard is it, goddess, for a mortal man to know thee when he meets thee, how wise soever he be, for thou takest what shape thou wilt. But this I know well, that of old thou wast kindly toward me, so long as we sons of the Achaeans were warring in the land of Troy. But after we had sacked the lofty city of Priam, and had gone away in our ships, and a god had scattered the Achaeans, never since then have I seen thee, daughter of Zeus, nor marked thee coming on board my ship, that thou mightest ward off sorrow from me. Nay, I ever wandered on, bearing in my breast a stricken heart, till the gods delivered me from evil, even until in the rich land of the Phaeacians thou didst cheer me with thy words, and thyself lead me to their city. But now I beseech thee by thy father—for I think not that I am come to clear-seen Ithaca; nay, it is some other land over which I roam, and thou, methinks, dost speak thus in mockery to beguile my mind—tell me whether in very truth I am come to my dear native land."

Then the goddess, flashing-eyed Athene, answered him: "Ever such is the thought in thy breast, and therefore it is that I cannot leave thee in thy sorrow, for thou art soft of speech, keen of wit, and prudent. Eagerly would another man on his return from wanderings have hastened to behold in his halls his children and his wife; but thou art not

σοὶ δ' οὔ πω φίλον ἐστὶ δαήμεναι οὐδὲ πυθέσθαι,
πρίν γ' ἔτι σῆς ἀλόχου πειρήσεαι, ἥ τέ τοι αὖτως
ἧσται ἐνὶ μεγάροισιν, ὀΐζυραὶ δέ οἱ αἰεὶ
φθίνουσιν γύκτες τε καὶ ἤματα δάκρυ χεούσῃ.[1]
αὐτὰρ ἐγὼ τὸ μὲν οὔ ποτ' ἀπίστεον, ἀλλ' ἐνὶ θυμῷ
ᾗδε', ὃ νοστήσεις ὀλέσας ἄπο πάντας ἑταίρους·
ἀλλά τοι οὐκ ἐθέλησα Ποσειδάωνι μάχεσθαι
πατροκασιγνήτῳ, ὅς τοι κότον ἔνθετο θυμῷ,
χωόμενος ὅτι οἱ υἱὸν φίλον ἐξαλάωσας.
ἀλλ' ἄγε τοι δείξω Ἰθάκης ἕδος, ὄφρα πεποίθῃς.
Φόρκυνος μὲν ὅδ' ἐστὶ λιμήν, ἁλίοιο γέροντος,
ἥδε δ' ἐπὶ κρατὸς λιμένος τανύφυλλος ἐλαίη·
ἀγχόθι δ' αὐτῆς ἄντρον ἐπήρατον ἠεροειδές,
ἱρὸν νυμφάων, αἳ νηϊάδες καλέονται·[2]
τοῦτο δέ τοι σπέος ἐστὶ[3] κατηρεφές, ἔνθα σὺ πολλὰς
ἕρδεσκες νύμφῃσι τελήεσσας ἑκατόμβας·
τοῦτο δὲ Νήριτόν ἐστιν ὄρος καταειμένον ὕλῃ."
Ὣς εἰποῦσα θεὰ σκέδασ' ἠέρα, εἵσατο δὲ χθών·
γήθησέν τ' ἄρ' ἔπειτα πολύτλας δῖος Ὀδυσσεύς,
χαίρων ᾗ γαίῃ, κύσε δὲ ζείδωρον ἄρουραν.
αὐτίκα δὲ νύμφῃς ἠρήσατο, χεῖρας ἀνασχών·
"Νύμφαι νηϊάδες, κοῦραι Διός, οὔ ποτ' ἐγώ γε
ὄψεσθ' ὔμμ' ἐφάμην· νῦν δ' εὐχωλῇς ἀγανῇσι
χαίρετ'· ἀτὰρ καὶ δῶρα διδώσομεν, ὡς τὸ πάρος περ,
αἴ κεν ἐᾷ πρόφρων με Διὸς θυγάτηρ ἀγελείη
αὐτόν τε ζώειν καί μοι φίλον υἱὸν ἀέξῃ."
Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

[1] Lines 333–8 were rejected by Aristarchus.
[2] Lines 347–8 (= 103–4) are omitted in many MSS.
[3] ἐστι : εὐρὺ.

yet minded to know or learn of aught, till thou hast furthermore proved thy wife, who abides as of old in her halls, and ever sorrowfully for her the nights and days wane, as she weeps. But as for me, I never doubted of this, but in my heart knew it well, that thou wouldest come home after losing all thy comrades. Yet, thou must know, I was not minded to strive against Poseidon, my father's brother, who laid up wrath in his heart against thee, angered that thou didst blind his dear son. But come, I will shew thee the land of Ithaca, that thou mayest be sure. This is the harbour of Phorcys, the old man of the sea, and here at the head of the harbour is the long-leafed olive tree, and near it is the pleasant, shadowy cave, sacred to the nymphs that are called Naiads. This, thou must know, is the vaulted cave in which thou wast wont to offer to the nymphs many hecatombs that bring fulfilment; and yonder is Mount Neriton, clothed with its forests."

So spake the goddess, and scattered the mist, and the land appeared. Glad then was the much-enduring, goodly Odysseus, rejoicing in his own land, and he kissed the earth, the giver of grain. And straightway he prayed to the nymphs with up-stretched hands:

"Ye Naiad Nymphs, daughters of Zeus, never did I think to behold you again, but now I hail you with loving prayers. Aye, and gifts too will I give, as aforetime, if the daughter of Zeus, she that drives the spoil, shall graciously grant me to live, and shall bring to manhood my dear son."

Then the goddess, flashing-eyed Athene, answered

"Θάρσει, μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
ἀλλὰ χρήματα μὲν μυχῷ ἄντρου θεσπεσίοιο
θείομεν αὐτίκα νῦν, ἵνα περ τάδε τοι σόα μίμνῃ·
αὐτοὶ δὲ φραζώμεθ' ὅπως ὄχ' ἄριστα γένηται."
Ὣς εἰποῦσα θεὰ δῦνε σπέος ἠεροειδές,
μαιομένη κευθμῶνας ἀνὰ σπέος· αὐτὰρ Ὀδυσσεὺς
ἆσσον πάντ' ἐφόρει, χρυσὸν καὶ ἀτειρέα χαλκὸν
εἵματά τ' εὐποίητα, τά οἱ Φαίηκες ἔδωκαν.
καὶ τὰ μὲν εὖ κατέθηκε, λίθον δ' ἐπέθηκε θύρῃσι
Παλλὰς Ἀθηναίη, κούρη Διὸς αἰγιόχοιο.
τὼ δὲ καθεζομένω ἱερῆς παρὰ πυθμέν' ἐλαίης
φραζέσθην μνηστῆρσιν ὑπερφιάλοισιν ὄλεθρον.
τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη·
"Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
φράζευ ὅπως μνηστῆρσιν ἀναιδέσι χεῖρας ἐφήσεις,
οἳ δή τοι τρίετες μέγαρον κάτα κοιρανέουσι,
μνώμενοι ἀντιθέην ἄλοχον καὶ ἔδνα διδόντες·
ἡ δὲ σὸν αἰεὶ νόστον ὀδυρομένη κατὰ θυμὸν
πάντας μέν ῥ' ἔλπει καὶ ὑπίσχεται ἀνδρὶ ἑκάστῳ,
ἀγγελίας προϊεῖσα, νόος δέ οἱ ἄλλα μενοινᾷ."
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ὤ πόποι, ἦ μάλα δὴ Ἀγαμέμνονος Ἀτρεΐδαο
φθίσεσθαι κακὸν οἶτον ἐνὶ μεγάροισιν ἔμελλον,
εἰ μή μοι σὺ ἕκαστα, θεά, κατὰ μοῖραν ἔειπες.
ἀλλ' ἄγε μῆτιν ὕφηνον, ὅπως ἀποτίσομαι αὐτούς·
πὰρ δέ μοι αὐτὴ στῆθι, μένος πολυθαρσὲς ἐνεῖσα,
οἷον ὅτε Τροίης λύομεν λιπαρὰ κρήδεμνα.
αἴ κέ μοι ὣς μεμαυῖα παρασταίης, γλαυκῶπι,

him again: "Be of good cheer, and let not these things distress thy heart. But let us now forthwith set thy goods in the innermost recess of the wondrous cave, where they may abide for thee in safety, and let us ourselves take thought how all may be far the best."

So saying, the goddess entered the shadowy cave and searched out its hiding-places. And Odysseus brought all the treasure thither, the gold and the stubborn bronze and the finely-wrought raiment, which the Phaeacians gave him. These things he carefully laid away, and Pallas Athene, daughter of Zeus, who bears the aegis, set a stone at the door. Then the two sat them down by the trunk of the sacred olive tree, and devised death for the insolent wooers. And the goddess, flashing-eyed Athene, was the first to speak, saying:

"Son of Laertes, sprung from Zeus, Odysseus of many devices, take thought how thou mayest put forth thy hands on the shameless wooers, who now for three years have been lording it in thy halls, wooing thy godlike wife, and offering wooers' gifts. And she, as she mournfully looks for thy coming, offers hopes to all, and has promises for each man, sending them messages, but her mind is set on other things."

Then Odysseus of many wiles answered her, and said: "Lo now, of a surety I was like to have perished in my halls by the evil fate of Agamemnon, son of Atreus, hadst not thou, goddess, duly told me all. But come, weave some plan by which I may requite them; and stand thyself by my side, and endue me with dauntless courage, even as when we loosed the bright diadem of Troy. Wouldest thou but stand by my side, thou flashing-eyed one, as eager as thou

καί κε τριηκοσίοισιν ἐγὼν ἄνδρεσσι μαχοίμην
σὺν σοί, πότνα θεά, ὅτε μοι πρόφρασσ' ἐπαρήγοις."
Τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
"Καὶ λίην τοι ἐγώ γε παρέσσομαι, οὐδέ με λήσεις,
ὁππότε κεν δὴ ταῦτα πενώμεθα· καί τιν' ὄΐω
αἵματί τ' ἐγκεφάλῳ τε παλαξέμεν ἄσπετον οὖδας
ἀνδρῶν μνηστήρων, οἵ τοι βίοτον κατέδουσιν.
ἀλλ' ἄγε σ' ἄγνωστον τεύξω πάντεσσι βροτοῖσι·
κάρψω μὲν χρόα καλὸν ἐνὶ γναμπτοῖσι μέλεσσι,
ξανθὰς δ' ἐκ κεφαλῆς ὀλέσω τρίχας, ἀμφὶ δὲ λαῖφος
ἕσσω ὅ κε στυγέῃσιν ἰδὼν ἄνθρωπον[1] ἔχοντα,
κνυζώσω δέ τοι ὄσσε πάρος περικαλλέ' ἐόντε,[2]
ὡς ἂν ἀεικέλιος πᾶσι μνηστῆρσι φανήῃς
σῇ τ' ἀλόχῳ καὶ παιδί, τὸν ἐν μεγάροισιν ἔλειπες.
αὐτὸς δὲ πρώτιστα συβώτην εἰσαφικέσθαι,
ὅς τοι ὑῶν ἐπίουρος, ὁμῶς δέ τοι ἤπια οἶδε,
παῖδά τε σὸν φιλέει καὶ ἐχέφρονα Πηνελόπειαν.
δήεις τόν γε σύεσσι παρήμενον· αἱ δὲ νέμονται
πὰρ Κόρακος πέτρῃ ἐπί τε κρήνῃ Ἀρεθούσῃ,
ἔσθουσαι βάλανον μενοεικέα καὶ μέλαν ὕδωρ
πίνουσαι, τά θ' ὕεσσι τρέφει τεθαλυῖαν ἀλοιφήν.
ἔνθα μένειν καὶ πάντα παρήμενος ἐξερέεσθαι,
ὄφρ' ἂν ἐγὼν ἔλθω Σπάρτην ἐς καλλιγύναικα
Τηλέμαχον καλέουσα, τεὸν φίλον υἱόν, Ὀδυσσεῦ·
ὅς τοι ἐς εὐρύχορον Λακεδαίμονα πὰρ Μενέλαον
ᾤχετο πευσόμενος μετὰ σὸν κλέος, εἴ που ἔτ' εἴης."
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Τίπτε τ' ἄρ' οὔ οἱ ἔειπες, ἐνὶ φρεσὶ πάντα ἰδυῖα;

[1] ἄνθρωπον: ἄνθρωπος.
[2] Lines 398–401 (= 430–3) were rejected by Aristarchus.

wast then, I would fight even against three hundred men, with thee, mighty goddess, if with a ready heart thou wouldest give me aid."

Then the goddess, flashing-eyed Athene, answered him: "Yea verily, I will be with thee, and will not forget thee, when we are busied with this work; and methinks many a one of the wooers that devour thy substance shall bespatter the vast earth with his blood and brains. But come, I will make thee unknown to all mortals. I will shrivel the fair skin on thy supple limbs, and destroy the flaxen hair from off thy head, and clothe thee in a ragged garment, such that one would shudder to see a man clad therein. And I will dim thy two eyes that were before so beautiful, that thou mayest appear mean in the sight of all the wooers, and of thy wife, and of thy son, whom thou didst leave in thy halls. And for thyself, do thou go first of all to the swineherd who keeps thy swine, and withal has a kindly heart towards thee, and loves thy son and constant Penelope. Thou wilt find him abiding by the swine, and they are feeding by the rock of Corax and the spring Arethusa, eating acorns to their heart's content and drinking the black water, things which cause the rich flesh of swine to wax fat. There do thou stay, and sitting by his side question him of all things, while I go to Sparta, the land of fair women, to summon thence Telemachus, thy dear son, Odysseus, who went to spacious Lacedaemon to the house of Menelaus, to seek tidings of thee, if thou wast still anywhere alive."

Then Odysseus of many wiles answered her: "Why then, I pray thee, didst thou not tell him, thou whose mind knows all things? Nay, was it

ἦ ἵνα που καὶ κεῖνος ἀλώμενος ἄλγεα πάσχῃ
πόντον ἐπ' ἀτρύγετον· βίοτον δέ οἱ ἄλλοι ἔδουσι;"
Τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
"Μὴ δή τοι κεῖνός γε λίην ἐνθύμιος ἔστω.
αὐτή μιν πόμπευον, ἵνα κλέος ἐσθλὸν ἄροιτο
κεῖσ' ἐλθών· ἀτὰρ οὔ τιν' ἔχει πόνον, ἀλλὰ ἕκηλος
ἧσται ἐν Ἀτρεΐδαο δόμοις, παρὰ δ' ἄσπετα κεῖται.
ἦ μέν μιν λοχόωσι νέοι σὺν νηΐ μελαίνῃ,
ἱέμενοι κτεῖναι, πρὶν πατρίδα γαῖαν ἱκέσθαι·
ἀλλὰ τά γ' οὐκ ὀΐω, πρὶν καί τινα γαῖα καθέξει
ἀνδρῶν μνηστήρων, οἵ τοι βίοτον κατέδουσιν."
Ὣς ἄρα μιν φαμένη ῥάβδῳ ἐπεμάσσατ' Ἀθήνη.
κάρψεν μὲν χρόα καλὸν ἐνὶ γναμπτοῖσι μέλεσσι,
ξανθὰς δ' ἐκ κεφαλῆς ὄλεσε τρίχας, ἀμφὶ δὲ δέρμα
πάντεσσιν μελέεσσι παλαιοῦ θῆκε γέροντος,
κνύζωσεν δέ οἱ ὄσσε πάρος περικαλλέ' ἐόντε·
ἀμφὶ δέ μιν ῥάκος ἄλλο κακὸν βάλεν ἠδὲ χιτῶνα,
ῥωγαλέα ῥυπόωντα, κακῷ μεμορυγμένα καπνῷ·
ἀμφὶ δέ μιν μέγα δέρμα ταχείης ἔσσ' ἐλάφοιο,
ψιλόν· δῶκε δέ οἱ σκῆπτρον καὶ ἀεικέα πήρην,
πυκνὰ ῥωγαλέην· ἐν δὲ στρόφος ἦεν ἀορτήρ.
Τὼ γ' ὣς βουλεύσαντε διέτμαγεν. ἡ μὲν ἔπειτα
ἐς Λακεδαίμονα δῖαν ἔβη μετὰ παῖδ' Ὀδυσῆος.

haply that he too might suffer woes, wandering over the unresting sea, and that others might devour his substance?"

Then the goddess, flashing-eyed Athene, answered him: "Nay verily, not for him be thy heart overmuch troubled. It was I that guided him, that he might win good report by going thither, and he has no toil, but sits in peace in the palace of the son of Atreus, and good cheer past telling is before him. Truly young men in a black ship lie in wait for him, eager to slay him before he comes to his native land, but methinks this shall not be. Ere that shall the earth cover many a one of the wooers that devour thy substance."

So saying, Athene touched him with her wand. She withered the fair skin on his supple limbs, and destroyed the flaxen hair from off his head, and about all his limbs she put the skin of an aged old man. And she dimmed his two eyes that were before so beautiful, and clothed him in other raiment, a vile ragged cloak and a tunic, tattered garments and foul, begrimed with filthy smoke. And about him she cast the great skin of a swift hind, stripped of the hair, and she gave him a staff, and a miserable wallet, full of holes, slung by a twisted cord.

So when the two had thus taken counsel together, they parted; and thereupon the goddess went to goodly Lacedaemon to fetch the son of Odysseus.

## Ξ

Αὐτὰρ ὁ ἐκ λιμένος προσέβη τρηχεῖαν ἀταρπὸν
χῶρον ἀν' ὑλήεντα δι' ἄκριας, ᾗ οἱ Ἀθήνη
πέφραδε δῖον ὑφορβόν, ὅ οἱ βιότοιο μάλιστα
κήδετο οἰκήων, οὓς κτήσατο δῖος Ὀδυσσεύς.
Τὸν δ' ἄρ' ἐνὶ προδόμῳ εὗρ' ἥμενον, ἔνθα οἱ αὐλὴ
ὑψηλὴ δέδμητο, περισκέπτῳ ἐνὶ χώρῳ,
καλή τε μεγάλη τε, περίδρομος· ἦν ῥα συβώτης
αὐτὸς δείμαθ' ὕεσσιν ἀποιχομένοιο ἄνακτος,
νόσφιν δεσποίνης καὶ Λαέρταο γέροντος,
ῥυτοῖσιν λάεσσι καὶ ἐθρίγκωσεν ἀχέρδῳ.
σταυροὺς δ' ἐκτὸς ἔλασσε διαμπερὲς ἔνθα καὶ ἔνθα,
πυκνοὺς καὶ θαμέας,[1] τὸ μέλαν δρυὸς ἀμφικεάσσας·
ἔντοσθεν δ' αὐλῆς συφεοὺς δυοκαίδεκα ποίει
πλησίον ἀλλήλων, εὐνὰς συσίν· ἐν δὲ ἑκάστῳ
πεντήκοντα σύες χαμαιευνάδες ἐρχατόωντο,
θήλειαι τοκάδες· τοὶ δ' ἄρσενες ἐκτὸς ἴαυον,
πολλὸν παυρότεροι· τοὺς γὰρ μινύθεσκον ἔδοντες
ἀντίθεοι μνηστῆρες, ἐπεὶ προΐαλλε συβώτης
αἰεὶ ζατρεφέων σιάλων τὸν ἄριστον ἁπάντων·
οἱ δὲ τριηκόσιοί τε καὶ ἑξήκοντα πέλοντο.
πὰρ δὲ κύνες, θήρεσσιν ἐοικότες αἰὲν ἴαυον
τέσσαρες, οὓς ἔθρεψε συβώτης, ὄρχαμος ἀνδρῶν.

[1] θαμέας : μεγάλους.

# BOOK XIV

But Odysseus went forth from the harbour by the rough path up over the woodland and through the heights to the place where Athene had shewed him that he should find the goodly swineherd, who cared for his substance above all the slaves that goodly Odysseus had gotten.

He found him sitting in the fore-hall of his house, where his court was built high in a place of wide outlook, a great and goodly court with an open space around it. This the swineherd had himself built for the swine of his master, that was gone, without the knowledge of his mistress and the old man Laertes. With huge stones had he built it, and set on it a coping of thorn. Without he had driven stakes the whole length, this way and that, huge stakes, set close together, which he had made by splitting an oak to the black core;[1] and within the court he had made twelve sties close by one another, as beds for the swine, and in each one were penned fifty wallowing swine, females for breeding; but the boars slept without. These were far fewer in numbers, for on them the godlike wooers feasted, and lessened them, for the swineherd ever sent in the best of all the fatted hogs, which numbered three hundred and sixty. By these ever slept four dogs, savage as wild beasts, which the swineherd had

[1] Others render, "splitting off the black bark."

αὐτὸς δ' ἀμφὶ πόδεσσιν ἑοῖς ἀράρισκε πέδιλα,
τάμνων δέρμα βόειον εὐχροές· οἱ δὲ δὴ ἄλλοι
ᾧχοντ' ἄλλυδις ἄλλος ἅμ' ἀγρομένοισι σύεσσιν,
οἱ τρεῖς· τὸν δὲ τέταρτον ἀποπροέηκε πόλινδε
σὺν ἀγέμεν μνηστῆρσιν ὑπερφιάλοισιν ἀνάγκῃ,
ὄφρ' ἱερεύσαντες κρειῶν κορεσαίατο θυμόν.
Ἐξαπίνης δ' Ὀδυσῆα ἴδον κύνες ὑλακόμωροι.
οἱ μὲν κεκλήγοντες ἐπέδραμον· αὐτὰρ Ὀδυσσεὺς
ἕζετο κερδοσύνῃ, σκῆπτρον δέ οἱ ἔκπεσε χειρός.
ἔνθα κεν ᾧ πὰρ σταθμῷ ἀεικέλιον πάθεν ἄλγος·
ἀλλὰ συβώτης ὦκα ποσὶ κραιπνοῖσι μετασπὼν
ἔσσυτ' ἀνὰ πρόθυρον, σκῦτος δέ οἱ ἔκπεσε χειρός.
τοὺς μὲν ὁμοκλήσας σεῦεν κύνας ἄλλυδις ἄλλον
πυκνῇσιν λιθάδεσσιν· ὁ δὲ προσέειπεν ἄνακτα·
"Ὦ γέρον, ἦ ὀλίγου σε κύνες διεδηλήσαντο
ἐξαπίνης, καί κέν μοι ἐλεγχείην κατέχευας.
καὶ δέ μοι ἄλλα θεοὶ δόσαν ἄλγεά τε στοναχάς τε·
ἀντιθέου γὰρ ἄνακτος ὀδυρόμενος καὶ ἀχεύων
ἧμαι, ἄλλοισιν δὲ σύας σιάλους ἀτιτάλλω
ἔδμεναι· αὐτὰρ κεῖνος ἐελδόμενός που ἐδωδῆς
πλάζετ' ἐπ' ἀλλοθρόων ἀνδρῶν δῆμόν τε πόλιν τε,
εἴ που ἔτι ζώει καὶ ὁρᾷ φάος ἠελίοιο.
ἀλλ' ἕπεο, κλισίηνδ' ἴομεν, γέρον, ὄφρα καὶ αὐτός,
σίτου καὶ οἴνοιο κορεσσάμενος κατὰ θυμόν,
εἴπῃς ὁππόθεν ἐσσὶ καὶ ὁππόσα κήδε' ἀνέτλης."
Ὣς εἰπὼν κλισίηνδ' ἡγήσατο δῖος ὑφορβός,
εἶσεν δ' εἰσαγαγών, ῥῶπας δ' ὑπέχευε δασείας,
ἐστόρεσεν δ' ἐπὶ δέρμα ἰονθάδος ἀγρίου αἰγός,

reared, a leader of men. But he himself was fitting sandals about his feet, cutting an ox-hide of good colour, while the others had gone, three of them, one here one there, with the droves of swine; and the fourth he had sent to the city to drive perforce a boar to the insolent wooers, that they might slay it and satisfy their souls with meat.

Suddenly then the baying hounds caught sight of Odysseus, and rushed upon him with loud barking, but Odysseus sat down in his cunning, and the staff fell from his hand. Then even in his own farmstead would he have suffered cruel hurt, but the swineherd with swift steps followed after them, and hastened through the gateway, and the hide fell from his hand. He called aloud to the dogs, and drove them this way and that with a shower of stones, and spoke to his master, and said:

"Old man, verily the dogs were like to have torn thee to pieces all of a sudden, and on me thou wouldest have shed reproach. Aye, and the gods have given me other griefs and sorrows. It is for a godlike master that I mourn and grieve, as I abide here, and rear fat swine for other men to eat, while he haply in want of food wanders over the land and city of men of strange speech, if indeed he still lives and sees the light of the sun. But come with me, let us go to the hut, old man, that when thou hast satisfied thy heart with food and wine, thou too mayest tell whence thou art, and all the woes thou has endured."

So saying, the goodly swineherd led him to the hut, and brought him in, and made him sit, strowing beneath thick brushwood, and thereon spreading the skin of a shaggy wild goat, large and hairy, on which

αὐτοῦ ἐνεύναιον, μέγα καὶ δασύ. χαῖρε δ' Ὀδυσσεὺς
ὅττι μιν ὣς ὑπέδεκτο, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"Ζεύς τοι δοίη, ξεῖνε, καὶ ἀθάνατοι θεοὶ ἄλλοι
ὅττι μάλιστ' ἐθέλεις, ὅτι με πρόφρων ὑπέδεξο."
Τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα· 55
"Ξεῖν', οὔ μοι θέμις ἔστ', οὐδ' εἰ κακίων σέθεν ἔλθοι,
ξεῖνον ἀτιμῆσαι· πρὸς γὰρ Διός εἰσιν ἅπαντες
ξεῖνοί τε πτωχοί τε· δόσις δ' ὀλίγη τε φίλη τε
γίγνεται ἡμετέρη· ἡ γὰρ δμώων δίκη ἐστὶν
αἰεὶ δειδιότων, ὅτ' ἐπικρατέωσιν ἄνακτες 60
οἱ νέοι. ἦ γάρ τοῦ γε θεοὶ κατὰ νόστον ἔδησαν,
ὅς κεν ἔμ' ἐνδυκέως ἐφίλει καὶ κτῆσιν ὄπασσεν,
οἶκόν τε κλῆρόν τε πολυμνήστην τε γυναῖκα,
οἷά τε ᾧ οἰκῆϊ ἄναξ εὔθυμος ἔδωκεν,
ὅς οἱ πολλὰ κάμῃσι, θεὸς δ' ἐπὶ ἔργον ἀέξῃ, 65
ὡς καὶ ἐμοὶ τόδε ἔργον ἀέξεται, ᾧ ἐπιμίμνω.
τῷ κέ με πόλλ' ὤνησεν ἄναξ, εἰ αὐτόθ' ἐγήρα·
ἀλλ' ὄλεθ'—ὡς ὤφελλ' Ἑλένης ἀπὸ φῦλον ὀλέσθαι
πρόχυν, ἐπεὶ πολλῶν ἀνδρῶν ὑπὸ γούνατ' ἔλυσε·
καὶ γὰρ κεῖνος ἔβη Ἀγαμέμνονος εἵνεκα τιμῆς 70
Ἴλιον εἰς εὔπωλον, ἵνα Τρώεσσι μάχοιτο."
Ὣς εἰπὼν ζωστῆρι θοῶς συνέεργε χιτῶνα,
βῆ δ' ἴμεν ἐς συφεούς, ὅθι ἔθνεα ἔρχατο χοίρων.
ἔνθεν ἑλὼν δύ' ἔνεικε καὶ ἀμφοτέρους ἱέρευσεν,
ἓν δέ τε μίστυλλέν τε καὶ ἀμφ' ὀβελοῖσιν ἔπειρεν. 75
ὀπτήσας δ' ἄρα πάντα φέρων παρέθηκ' Ὀδυσῆϊ

he was himself wont to sleep. And Odysseus was glad that he gave him such welcome, and spoke, and addressed him:

"Stranger, may Zeus and the other immortal gods grant thee what most thou desirest, since thou with a ready heart hast given me welcome."

To him then, swineherd Eumaeus, didst thou make answer, and say: "Nay, stranger, it were not right for me, even though one meaner than thou were to come, to slight a stranger: for from Zeus are all strangers and beggars, and a gift, though small, is welcome from such as we; since this is the lot of slaves, ever in fear when over them as lords their masters hold sway—young masters such as ours. For verily the gods have stayed the return of him who would have loved me with all kindness, and would have given me possessions of my own, a house and a bit of land, and a wife, sought of many wooers, even such things as a kindly master gives to his thrall who has toiled much for him, and whose labour the god makes to prosper, even as this work of mine prospers, to which I give heed. Therefore would my master have richly rewarded me, if he had grown old here at home: but he perished—as I would all the kindred of Helen had perished in utter ruin, since she loosened the knees of many warriors. For he too went forth to win recompense for Agamemnon to Ilios, famed for its horses, that he might fight with the Trojans."

So saying, he quickly bound up his tunic with his belt, and went to the sties, where the tribes of swine were penned. Choosing two from thence, he brought them in and slew them both, and singed, and cut them up, and spitted them. Then, when he had roasted all, he brought and set it before Odysseus,

θέρμ᾽ αὐτοῖς ὀβελοῖσιν· ὁ δ᾽ ἄλφιτα λευκὰ πάλυνεν·
ἐν δ᾽ ἄρα κισσυβίῳ κίρνη μελιηδέα οἶνον,
αὐτὸς δ᾽ ἀντίον ἷζεν, ἐποτρύνων δὲ προσηύδα·
"Ἔσθιε νῦν, ὦ ξεῖνε, τά τε δμώεσσι πάρεστι,
χοίρε᾽· ἀτὰρ σιάλους γε σύας μνηστῆρες ἔδουσιν,
οὐκ ὄπιδα φρονέοντες ἐνὶ φρεσὶν οὐδ᾽ ἐλεητύν.
οὐ μὲν σχέτλια ἔργα θεοὶ μάκαρες φιλέουσιν,
ἀλλὰ δίκην τίουσι καὶ αἴσιμα ἔργ᾽ ἀνθρώπων.
καὶ μὲν δυσμενέες καὶ ἀνάρσιοι, οἵ τ᾽ ἐπὶ γαίης
ἀλλοτρίης βῶσιν καί σφι Ζεὺς ληΐδα δώῃ,
πλησάμενοι δέ τε νῆας ἔβαν οἰκόνδε νέεσθαι,
καὶ μὲν τοῖς ὄπιδος κρατερὸν δέος ἐν φρεσὶ πίπτει.
οἵδε δὲ καί τι ἴσασι, θεοῦ δέ τιν᾽ ἔκλυον αὐδήν,
κείνου λυγρὸν ὄλεθρον, ὅτ᾽ οὐκ ἐθέλουσι δικαίως
μνᾶσθαι οὐδὲ νέεσθαι ἐπὶ σφέτερ᾽, ἀλλὰ ἕκηλοι
κτήματα δαρδάπτουσιν ὑπέρβιον, οὐδ᾽ ἔπι φειδώ.
ὅσσαι γὰρ νύκτες τε καὶ ἡμέραι ἐκ Διός εἰσιν,
οὔ ποθ᾽ ἓν ἱρεύουσ᾽ ἱερήϊον, οὐδὲ δύ᾽ οἶω·
οἶνον δὲ φθινύθουσιν ὑπέρβιον ἐξαφύοντες.
ἦ γάρ οἱ ζωή γ᾽ ἦν ἄσπετος· οὔ τινι τόσση
ἀνδρῶν ἡρώων, οὔτ᾽ ἠπείροιο μελαίνης
οὔτ᾽ αὐτῆς Ἰθάκης· οὐδὲ ξυνεείκοσι φωτῶν
ἔστ᾽ ἄφενος τοσσοῦτον· ἐγὼ δέ κέ τοι καταλέξω.
δώδεκ᾽ ἐν ἠπείρῳ ἀγέλαι· τόσα πώεα οἰῶν,
τόσσα συῶν συβόσια, τόσ᾽ αἰπόλια πλατέ᾽ αἰγῶν
βόσκουσι ξεῖνοί τε καὶ αὐτοῦ βώτορες ἄνδρες.
ἐνθάδε δ᾽ αἰπόλια πλατέ᾽ αἰγῶν ἕνδεκα πάντα
ἐσχατιῇ βόσκοντ᾽, ἐπὶ δ᾽ ἀνέρες ἐσθλοὶ ὄρονται.
τῶν αἰεί σφιν ἕκαστος ἐπ᾽ ἤματι μῆλον ἀγινεῖ,

hot upon the spits, and sprinkled over it white barley meal. Then in a bowl of ivy wood he mixed honey-sweet wine, and himself sat down over against Odysseus, and bade him to his food, and said:

"Eat now, stranger, such food as slaves have to offer, meat of young pigs; the fatted hogs the wooers eat, who reck not in their hearts of the wrath of the gods, nor have any pity. Verily the blessed gods love not reckless deeds, but they honour justice and the righteous deeds of men. Even cruel foemen that set foot on the land of others, and Zeus gives them booty, and they fill their ships and depart for home—even on the hearts of these falls great fear of the wrath of the gods. But these men here, look you, know somewhat, and have heard some voice of a god regarding my master's pitiful death, seeing that they will not woo righteously, nor go back to their own, but at their ease they waste our substance in insolent wise, and there is no sparing. For every day and night that comes from Zeus they sacrifice not one victim nor two alone, and they draw forth wine, and waste it in insolent wise. Verily his substance was great past telling, so much has no lord either on the dark mainland or in Ithaca itself; nay, not twenty men together have wealth so great. Lo, I will tell thee the tale thereof; twelve herds of kine has he on the mainland; as many flocks of sheep; as many droves of swine; as many roving herds of goats do herdsmen, both foreigners and of his own people, pasture. And here too graze roving herds of goats on the borders of the island, eleven in all, and over them trusty men keep watch. And each man of these ever drives up day by day one of his flock for

ζατρεφέων αἰγῶν ὅς τις φαίνηται ἄριστος.
αὐτὰρ ἐγὼ σῦς τάσδε φυλάσσω τε ῥύομαί τε,
καί σφι συῶν τὸν ἄριστον ἐὺ κρίνας ἀποπέμπω."
"Ως φάθ', ὁ δ' ἐνδυκέως κρέα τ' ἤσθιε πῖνέ τε οἶνον
ἁρπαλέως ἀκέων, κακὰ δὲ μνηστῆρσι φύτευεν.
αὐτὰρ ἐπεὶ δείπνησε καὶ ἤραρε θυμὸν ἐδωδῇ,
καί οἱ πλησάμενος δῶκε σκύφον, ᾧ περ ἔπινεν,
οἴνου ἐνίπλειον· ὁ δ' ἐδέξατο, χαῖρε δὲ θυμῷ,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"'Ω φίλε, τίς γάρ σε πρίατο κτεάτεσσιν ἑοῖσιν,
ὧδε μάλ' ἀφνειὸς καὶ καρτερὸς ὡς ἀγορεύεις;
φῆς δ' αὐτὸν φθίσθαι 'Αγαμέμνονος εἵνεκα τιμῆς.
εἰπέ μοι, αἴ κέ ποθι γνώω τοιοῦτον ἐόντα.
Ζεὺς γάρ που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
εἴ κέ μιν ἀγγείλαιμι ἰδών· ἐπὶ πολλὰ δ' ἀλήθην."
Τὸν δ' ἠμείβετ' ἔπειτα συβώτης, ὄρχαμος ἀνδρῶν·
"'Ω γέρον, οὔ τις κεῖνον ἀνὴρ ἀλαλήμενος ἐλθὼν
ἀγγέλλων πείσειε γυναῖκά τε καὶ φίλον υἱόν,
ἀλλ' ἄλλως κομιδῆς κεχρημένοι ἄνδρες ἀλῆται
ψεύδοντ', οὐδ' ἐθέλουσιν ἀληθέα μυθήσασθαι.
ὃς δέ κ' ἀλητεύων 'Ιθάκης ἐς δῆμον ἵκηται,
ἐλθὼν ἐς δέσποιναν ἐμὴν ἀπατήλια βάζει·
ἡ δ' εὖ δεξαμένη φιλέει καὶ ἕκαστα μεταλλᾷ,
καί οἱ ὀδυρομένῃ βλεφάρων ἄπο δάκρυα πίπτει,
ἣ θέμις ἐστὶ γυναικός, ἐπὴν πόσις ἄλλοθ' ὄληται.
αἶψά κε καὶ σύ, γεραιέ, ἔπος παρατεκτήναιο,
εἴ τίς τοι χλαῖνάν τε χιτῶνά τε εἵματα δοίη.

the wooers, even that one of the fatted goats which seems to him the best. But as for me, I guard and keep these swine, and choose out with care and send them the best of the boars."

So he spoke, but Odysseus eagerly[1] ate flesh and drank wine, greedily, in silence, and was sowing the seeds of evil for the wooers. But when he had dined, and satisfied his soul with food, then the swineherd filled the bowl from which he was himself wont to drink, and gave it him brim full of wine, and he took it, and was glad at heart: and he spoke, and addressed him with winged words:

"Friend, who was it who bought thee with his wealth, a man so very rich and mighty, as thou tellest? Thou saidest that he died to win recompense for Agamemnon; tell me, if haply I may know him, being such an one. For Zeus, I ween, and the other immortal gods know whether I have seen him, and could bring tidings; for I have wandered far."

Then the swineherd, a leader of men, answered him: "Old man, no wanderer that came and brought tidings of him could persuade his wife and his dear son; nay, at random, when they have need of entertainment, do vagabonds lie, and are not minded to speak the truth. Whosoever in his wanderings comes to the land of Ithaca, goes to my mistress and tells a deceitful tale. And she, receiving him kindly, gives him entertainment, and questions him of all things, and the tears fall from her eyelids, while she weeps, as is the way of a woman, when her husband dies afar. And readily wouldest thou too, old man, fashion a story, if one would give thee a cloak and a

[1] *ἐνδυκέως* appears everywhere else to bear the meaning, "with kindness." The etymology is uncertain.

τοῦ δ' ἤδη μέλλουσι κύνες ταχέες τ' οἰωνοὶ
ῥινὸν ἀπ' ὀστεόφιν ἐρύσαι, ψυχὴ δὲ λέλοιπεν·
ἦ τόν γ' ἐν πόντῳ φάγον ἰχθύες, ὀστέα δ' αὐτοῦ
κεῖται ἐπ' ἠπείρου ψαμάθῳ εἰλυμένα πολλῇ.
ὣς ὁ μὲν ἔνθ' ἀπόλωλε, φίλοισι δὲ κήδε' ὀπίσσω
πᾶσιν, ἐμοὶ δὲ μάλιστα, τετεύχαται· οὐ γὰρ ἔτ' ἄλλον
ἤπιον ὧδε ἄνακτα κιχήσομαι, ὁππόσ' ἐπέλθω,
οὐδ' εἴ κεν πατρὸς καὶ μητέρος αὖτις ἵκωμαι
οἶκον, ὅθι πρῶτον γενόμην καί μ' ἔτρεφον αὐτοί.
οὐδέ νυ τῶν ἔτι τόσσον ὀδύρομαι, ἱέμενός περ
ὀφθαλμοῖσιν ἰδέσθαι ἐὼν ἐν πατρίδι γαίῃ·
ἀλλά μ' Ὀδυσσῆος πόθος αἴνυται οἰχομένοιο.
τὸν μὲν ἐγών, ὦ ξεῖνε, καὶ οὐ παρεόντ' ὀνομάζειν
αἰδέομαι· πέρι γάρ μ' ἐφίλει καὶ κήδετο θυμῷ·
ἀλλά μιν ἠθεῖον καλέω καὶ νόσφιν ἐόντα."

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
"Ὦ φίλ', ἐπειδὴ πάμπαν ἀναίνεαι, οὐδ' ἔτι φῆσθα
κεῖνον ἐλεύσεσθαι, θυμὸς δέ τοι αἰὲν ἄπιστος·
ἀλλ' ἐγὼ οὐκ αὔτως μυθήσομαι, ἀλλὰ σὺν ὅρκῳ,
ὡς νεῖται Ὀδυσεύς· εὐαγγέλιον δέ μοι ἔστω
αὐτίκ', ἐπεί κεν κεῖνος ἰὼν τὰ ἃ δώματ' ἵκηται·
ἕσσαι με χλαῖνάν τε χιτῶνά τε, εἵματα καλά·[1]
πρὶν δέ κε, καὶ μάλα περ κεχρημένος, οὔ τι δεχοίμην.
ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Ἀΐδαο πύλῃσι
γίγνεται, ὃς πενίῃ εἴκων ἀπατήλια βάζει.
ἴστω νῦν Ζεὺς πρῶτα θεῶν, ξενίη τε τράπεζα,
ἱστίη τ' Ὀδυσῆος ἀμύμονος, ἣν ἀφικάνω·
ἦ μέν τοι τάδε πάντα τελείεται ὡς ἀγορεύω.

[1] Line 154 is omitted in most MSS.

tunic for raiment. But as for him, ere now dogs and swift birds are like to have torn the flesh from his bones, and his spirit has left him; or in the sea fishes have eaten him, and his bones lie there on the shore, wrapped in deep sand. Thus has he perished yonder, and to his friends grief is appointed for days to come, to all, but most of all to me. For never again shall I find a master so kind, how far soever I go, not though I come again to the house of my father and mother, where at the first I was born, and they reared me themselves. Yet it is not for them that I henceforth mourn so much, eager though I am to behold them with my eyes and to be in my native land; nay, it is longing for Odysseus, who is gone, that seizes me. His name, stranger, absent though he is, I speak with awe, for greatly did he love me and care for me at heart; but I call him my lord beloved, for all he is not here."

Then the much-enduring, goodly Odysseus answered him: "Friend, since thou dost utterly make denial, and declarest that he will never come again, and thy heart is ever unbelieving, therefore will I tell thee, not at random but with an oath, that Odysseus shall return. And let me have a reward for bearing good tidings, as soon as he shall come, and reach his home; clothe me in a cloak and tunic, goodly raiment. But ere that, how sore soever my need, I will accept naught; for hateful in my eyes as the gates of Hades is that man, who, yielding to stress of poverty, tells a deceitful tale. Now be my witness Zeus, above all gods, and this hospitable board, and the hearth of noble Odysseus to which I am come, that verily all these things shall be brought to pass even as I tell thee. In

τοῦδ' αὐτοῦ λυκάβαντος ἐλεύσεται ἐνθάδ' Ὀδυσσεύς.
τοῦ μὲν φθίνοντος μηνός, τοῦ δ' ἱσταμένοιο,
οἵκαδε νοστήσει, καὶ τίσεται ὅς τις ἐκείνου
ἐνθάδ' ἀτιμάζει ἄλοχον καὶ φαίδιμον υἱόν."[1]
Τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα·
"Ὦ γέρον, οὔτ' ἄρ' ἐγὼν εὐαγγέλιον τόδε τίσω,
οὔτ' Ὀδυσεὺς ἔτι οἶκον ἐλεύσεται· ἀλλὰ ἕκηλος
πῖνε, καὶ ἄλλα παρὲξ μεμνώμεθα, μηδέ με τούτων
μίμνησκ'· ἦ γὰρ θυμὸς ἐνὶ στήθεσσιν ἐμοῖσιν
ἄχνυται, ὁππότε τις μνήσῃ κεδνοῖο ἄνακτος.
ἀλλ' ἦ τοι ὅρκον μὲν ἐάσομεν, αὐτὰρ Ὀδυσσεὺς
ἔλθοι ὅπως μιν ἔγω γ' ἐθέλω καὶ Πηνελόπεια
Λαέρτης θ' ὁ γέρων καὶ Τηλέμαχος θεοειδής.
νῦν αὖ παιδὸς ἄλαστον ὀδύρομαι, ὃν τέκ' Ὀδυσσεύς,
Τηλεμάχου· τὸν ἐπεὶ θρέψαν θεοὶ ἔρνεϊ ἶσον,
καί μιν ἔφην ἔσσεσθαι ἐν ἀνδράσιν οὔ τι χέρηα
πατρὸς ἑοῖο φίλοιο, δέμας καὶ εἶδος ἀγητόν,
τὸν δέ τις ἀθανάτων βλάψε φρένας ἔνδον ἐΐσας
ἠέ τις ἀνθρώπων· ὁ δ' ἔβη μετὰ πατρὸς ἀκουὴν
ἐς Πύλον ἠγαθέην· τὸν δὲ μνηστῆρες ἀγαυοὶ
οἵκαδ' ἰόντα λοχῶσιν, ὅπως ἀπὸ φῦλον ὄληται
νώνυμον ἐξ Ἰθάκης Ἀρκεισίου ἀντιθέοιο.
ἀλλ' ἦ τοι κεῖνον μὲν ἐάσομεν, ἤ κεν ἁλώῃ
ἦ κε φύγῃ καί κέν οἱ ὑπέρσχῃ χεῖρα Κρονίων.[2]
ἀλλ' ἄγε μοι σύ, γεραιέ, τὰ σ' αὐτοῦ κήδε' ἑνίσπες

[1] The whole passage 158–64 (158–62 = xix. 303–7) is treated in widely different ways by different critics. Aristarchus appears to have rejected 159 and 162 4, and in an important MS. ($U_5$ Allen, M Ludwich) lines 160–4 are marked with the asterisk. Lines 161–2 are out of harmony with the context here and seem clearly to have been brought in from the parallel passage in Book XIX; see Monro.

[2] Lines 174–84 appear to have been rejected by Aristarchus. Eumaeus could know nothing of the ambush.

the course of this self-same day[1] Odysseus shall come hither, as the old moon wanes, and the new appears. He shall return, and take vengeance on all those who here dishonour his wife and his glorious son."

To him then, swineherd Eumaeus, didst thou make answer, and say: "Old man, neither shall I, meseems, pay thee this reward for bearing good tidings, nor shall Odysseus ever come to his home. Nay, drink in peace, and let us turn our thoughts to other things, and do not thou recall this to my mind; for verily the heart in my breast is grieved whenever any one makes mention of my good master. But as for thy oath, we will let it be; yet I would that Odysseus might come, even as I desire, I, and Penelope, and the old man Laertes, and godlike Telemachus. But now it is for his son that I grieve unceasingly, even for Telemachus, whom Odysseus begot. When the gods had made him grow like a sapling, and I thought that he would be among men no whit worse than his dear father, glorious in form and comeliness, then some one of the immortals marred the wise spirit within him, or haply some man, and he went to sacred Pylos after tidings of his father. For him now the lordly wooers lie in wait on his homeward way, that the race of godlike Arceisius may perish out of Ithaca, and leave no name. But verily we will let him be; he may be taken, or he may escape, and the son of Cronos stretch forth his hand to guard him. But come, do thou, old man, tell me of thine own

[1] In rendering λυκάβαντος by "day," instead of by "year," and in the interpretation of the whole passage, I have followed Monro.

καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' ἐῢ εἰδῶ·
τίς πόθεν εἶς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες;
ὁππoίης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται
ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;
οὐ μὲν γάρ τί σε πεζὸν ὀΐομαι ἐνθάδ' ἱκέσθαι." 190

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Τοιγὰρ ἐγώ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.
εἴη μὲν νῦν νῶϊν ἐπὶ χρόνον ἠμὲν ἐδωδὴ
ἠδὲ μέθυ γλυκερὸν κλισίης ἔντοσθεν ἐοῦσι,
δαίνυσθαι ἀκέοντ', ἄλλοι δ' ἐπὶ ἔργον ἕποιεν· 195
ῥηϊδίως κεν ἔπειτα καὶ εἰς ἐνιαυτὸν ἅπαντα
οὔ τι διαπρήξαιμι λέγων ἐμὰ κήδεα θυμοῦ,
ὅσσα γε δὴ ξύμπαντα θεῶν ἰότητι μόγησα.
"'Ἐκ μὲν Κρητάων γένος εὔχομαι εὐρειάων,
ἀνέρος ἀφνειοῖο πάϊς· πολλοὶ δὲ καὶ ἄλλοι 200
υἱέες ἐν μεγάρῳ ἠμὲν τράφεν ἠδ' ἐγένοντο
γνήσιοι ἐξ ἀλόχου· ἐμὲ δ' ὠνητὴ τέκε μήτηρ
παλλακίς, ἀλλά με ἶσον ἰθαιγενέεσσιν ἐτίμα
Κάστωρ Ὑλακίδης, τοῦ ἐγὼ γένος εὔχομαι εἶναι
ὃς τότ' ἐνὶ Κρήτεσσι θεὸς ὣς τίετο δήμῳ 205
ὄλβῳ τε πλούτῳ τε καὶ υἱάσι κυδαλίμοισιν.
ἀλλ' ἤ τοι τὸν κῆρες ἔβαν θανάτοιο φέρουσαι
εἰς Ἀΐδαο δόμους· τοὶ δὲ ζωὴν ἐδάσαντο
παῖδες ὑπέρθυμοι καὶ ἐπὶ κλήρους ἐβάλοντο,
αὐτὰρ ἐμοὶ μάλα πᾶυρα δόσαν καὶ οἰκί' ἔνειμαν. 210
ἠγαγόμην δὲ γυναῖκα πολυκλήρων ἀνθρώπων
εἵνεκ' ἐμῆς ἀρετῆς, ἐπεὶ οὐκ ἀποφώλιος ἦα
οὐδὲ φυγοπτόλεμος· νῦν δ' ἤδη πάντα λέλοιπεν·
ἀλλ' ἔμπης καλάμην γέ σ' ὀΐομαι εἰσορόωντα

sorrows, and declare me this truly, that I may know full well. Who art thou among men, and from whence? Where is thy city, and where thy parents? On what manner of ship didst thou come, and how did sailors bring thee to Ithaca? Who did they declare themselves to be? For nowise, methinks, didst thou come hither on foot."

Then Odysseus of many wiles answered him, and said: "Then verily I will frankly tell thee all. Would that now we two might have food and sweet wine for the while, to feast on in quiet here in thy hut, and that others might go about their work; easily then might I tell on for a full year, and yet in no wise finish the tale of the woes of my spirit—even all the toils that I have endured by the will of the gods.

"From broad Crete I declare that I am come by lineage, the son of a wealthy man. And many other sons too were born and bred in his halls, true sons of a lawful wife; but the mother that bore me was bought, a concubine. Yet Castor, son of Hylax, of whom I declare that I am sprung, honoured me even as his true-born sons. He was at that time honoured as a god among the Cretans in the land for his good estate, and his wealth, and his glorious sons. But the fates of death bore him away to the house of Hades, and his proud sons divided among them his substance, and cast lots therefor. To me they gave a very small portion, and allotted a dwelling. But I took unto me a wife from a house that had wide possessions, winning her by my valour; for I was no weakling, nor a coward in fight. Now all that strength is gone; yet even so, in seeing the stubble, methinks thou mayest judge

γιγνώσκειν· ἦ γάρ με δύη ἔχει ἤλιθα πολλή.
ἦ μὲν δὴ θάρσος μοι Ἄρης τ' ἔδοσαν καὶ Ἀθήνη
καὶ ῥηξηνορίην· ὁπότε κρίνοιμι λύχουδε
ἄνδρας ἀριστῆας, κακὰ δυσμενέεσσι φυτεύων,
οὔ ποτέ μοι θάνατον προτιόσσετο θυμὸς ἀγήνωρ,
ἀλλὰ πολὺ πρώτιστος ἐπάλμενος ἔγχει ἔλεσκον
ἀνδρῶν δυσμενέων ὅ τέ μοι εἴξειε πόδεσσιν.
τοῖος ἔα ἐν πολέμῳ· ἔργον δέ μοι οὐ φίλον ἔσκεν
οὐδ' οἰκωφελίη, ἥ τε τρέφει ἀγλαὰ τέκνα,
ἀλλά μοι αἰεὶ νῆες ἐπήρετμοι φίλαι ἦσαν
καὶ πόλεμοι καὶ ἄκοντες ἐΰξεστοι καὶ ὀϊστοί,
λυγρά, τά τ' ἄλλοισίν γε καταιγηλὰ πέλονται.
αὐτὰρ ἐμοὶ τὰ φίλ' ἔσκε τά που θεὸς ἐν φρεσὶ θῆκεν·
ἄλλος γάρ τ' ἄλλοισιν ἀνὴρ ἐπιτέρπεται ἔργοις.
πρὶν μὲν γὰρ Τροίης ἐπιβήμεναι υἷας Ἀχαιῶν
εἰνάκις ἀνδράσιν ἦρξα καὶ ὠκυπόροισι νέεσσιν
ἄνδρας ἐς ἀλλοδαπούς, καί μοι μάλα τύγχανε πολλά.
τῶν ἐξαιρεύμην μενοεικέα, πολλὰ δ' ὀπίσσω
λάγχανον· αἶψα δὲ οἶκος ὀφέλλετο, καί ῥα ἔπειτα
δεινός τ' αἰδοῖός τε μετὰ Κρήτεσσι τετύγμην.
"Ἀλλ' ὅτε δὴ τήν γε στυγερὴν ὁδὸν εὐρύοπα Ζεὺς
ἐφράσαθ', ἣ πολλῶν ἀνδρῶν ὑπὸ γούνατ' ἔλυσε,
δὴ τότ' ἔμ' ἤνωγον καὶ ἀγακλυτὸν Ἰδομενῆα
νήεσσ' ἡγήσασθαι ἐς Ἴλιον· οὐδέ τι μῆχος
ἦεν ἀνήνασθαι, χαλεπὴ δ' ἔχε δήμου φῆμις.
ἔνθα μὲν εἰνάετες πολεμίζομεν υἷες Ἀχαιῶν,
τῷ δεκάτῳ δὲ πόλιν Πριάμου πέρσαντες ἔβημεν
οἴκαδε σὺν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιούς.
αὐτὰρ ἐμοὶ δειλῷ κακὰ μήδετο μητίετα Ζεύς·

what the grain was; for verily troubles in full measure encompass me. But then Ares and Athene gave me courage, and strength that breaks the ranks of men; and whenever I picked the best warriors for an ambush, sowing the seeds of evil for the foe, never did my proud spirit forbode death, but ever far the first did I leap forth, and slay with my spear whosoever of the foe gave way in flight before me.[1] Such a man was I in war, but labour in the field was never to my liking, nor the care of a household, which rears goodly children, but oared ships were ever dear to me, and wars, and polished spears, and arrows,—grievous things, whereat others are wont to shudder. But those things, I ween, were dear to me, which a god put in my heart; for different men take joy in different works. For before the sons of the Achaeans set foot on the land of Troy, I had nine times led warriors and swift-faring ships against foreign folk, and great spoil had ever fallen to my hands. Of this I would choose what pleased my mind, and much I afterwards obtained by lot. Thus my house straightway grew rich, and thereafter I became one feared and honoured among the Cretans.

"But when Zeus, whose voice is borne afar, devised that hateful journey which loosened the knees of many a warrior, then they bade me and glorious Idomeneus to lead the ships to Ilios, nor was there any way to refuse, for the voice of the people pressed hard upon us. There for nine years we sons of the Achaeans warred, and in the tenth we sacked the city of Priam, and set out for home in our ships, and a god scattered the Achaeans. But for me, wretched man that I was, Zeus, the counsellor,

[1] Or possibly, "whoever was less fleet of foot than I."

μῆνα γὰρ οἷον ἔμεινα τεταρπόμενος τεκέεσσιν
κουριδίῃ τ' ἀλόχῳ καὶ κτήμασιν· αὐτὰρ ἔπειτα
Αἴγυπτόνδε με θυμὸς ἀνώγει ναυτίλλεσθαι,
νῆας ἐὺ στείλαντα σὺν ἀντιθέοις ἑτάροισιν.
ἐννέα νῆας στεῖλα, θοῶς δ' ἐσαγείρατο λαός.
ἓξ ἤμαρ μὲν ἔπειτα ἐμοὶ ἑρίηρες ἑταῖροι
δαίνυντ'· αὐτὰρ ἐγὼν ἱερήϊα πολλὰ παρεῖχον
θεοῖσίν τε ῥέζειν αὐτοῖσί τε δαῖτα πένεσθαι.
ἑβδομάτῃ δ' ἀναβάντες ἀπὸ Κρήτης εὐρείης
ἐπλέομεν Βορέῃ ἀνέμῳ ἀκραέϊ καλῷ
ῥηϊδίως, ὡς εἴ τε κατὰ ῥόον· οὐδέ τις οὖν μοι
νηῶν πημάνθη, ἀλλ' ἀσκηθέες καὶ ἄνουσοι
ἥμεθα, τὰς δ' ἄνεμός τε κυβερνῆταί τ' ἴθυνον.
"Πεμπταῖοι δ' Αἴγυπτον ἐϋρρείτην ἱκόμεσθα,
στῆσα δ' ἐν Αἰγύπτῳ ποταμῷ νέας ἀμφιελίσσας.
ἔνθ' ἦ τοι μὲν ἐγὼ κελόμην ἑρίηρας ἑταίρους
αὐτοῦ πὰρ νήεσσι μένειν καὶ νῆας ἔρυσθαι,
ὀπτῆρας δὲ κατὰ σκοπιὰς ὤτρυνα νέεσθαι·
οἱ δ' ὕβρει εἴξαντες, ἐπισπόμενοι μένεϊ σφῷ,
αἶψα μάλ' Αἰγυπτίων ἀνδρῶν περικαλλέας ἀγροὺς
πόρθεον, ἐκ δὲ γυναῖκας ἄγον καὶ νήπια τέκνα,
αὐτούς τ' ἔκτεινον· τάχα δ' ἐς πόλιν ἵκετ' ἀϋτή.
οἱ δὲ βοῆς ἀΐοντες ἅμ' ἠοῖ φαινομένηφιν
ἦλθον· πλῆτο δὲ πᾶν πεδίον πεζῶν τε καὶ ἵππων
χαλκοῦ τε στεροπῆς· ἐν δὲ Ζεὺς τερπικέραυνος
φύζαν ἐμοῖς ἑτάροισι κακὴν βάλεν, οὐδέ τις ἔτλη
μεῖναι ἐναντίβιον· περὶ γὰρ κακὰ πάντοθεν ἔστη.
ἔνθ' ἡμέων πολλοὺς μὲν ἀπέκτανον ὀξέϊ χαλκῷ,
τοὺς δ' ἄναγον ζωούς, σφίσιν ἐργάζεσθαι ἀνάγκῃ.

devised evil. For a month only I remained, taking joy in my children, my wedded wife, and my wealth: and then to Egypt did my spirit bid me voyage with my godlike comrades, when I had fitted out my ships with care. Nine ships I fitted out, and the host gathered speedily. Then for six days my trusty comrades feasted, and I gave them many victims, that they might sacrifice to the gods, and prepare a feast for themselves; and on the seventh we embarked and set sail from broad Crete, with the North Wind blowing fresh and fair, and ran on easily as if down stream. No harm came to any of my ships, but free from scathe and from disease we sat, and the wind and the helmsman guided the ships.

"On the fifth day we came to fair-flowing Aegyptus, and in the river Aegyptus I moored my curved ships. Then verily I bade my trusty comrades to remain there by the ships, and to guard the ships, and I sent out scouts to go to places of outlook. But my comrades, yielding to wantonness, and led on by their own might, straightway set about wasting the fair fields of the men of Egypt; and they carried off the women and little children, and slew the men; and the cry came quickly to the city. Then, hearing the shouting, the people came forth at break of day, and the whole plain was filled with footmen, and chariots, and the flashing of bronze. But Zeus who hurls the thunderbolt cast an evil panic upon my comrades, and none had the courage to hold his ground and face the foe; for evil surrounded us on every side. So then they slew many of us with the sharp bronze, and others they led up to their city alive, to work for them perforce. But

αὐτὰρ ἐμοὶ Ζεὺς αὐτὸς ἐνὶ φρεσὶν ὧδε νόημα
ποίησ'—ὡς ὄφελον θανέειν καὶ πότμον ἐπισπεῖν
αὐτοῦ ἐν Αἰγύπτῳ· ἔτι γάρ νύ με πῆμ' ὑπέδεκτο—
αὐτίκ' ἀπὸ κρατὸς κυνέην εὔτυκτον ἔθηκα
καὶ σάκος ὤμοιϊν, δόρυ δ' ἔκβαλον ἔκτοσε χειρός·
αὐτὰρ ἐγὼ βασιλῆος ἐναντίον ἤλυθον ἵππων
καὶ κύσα γούναθ' ἑλών· ὁ δ' ἐρύσατο καί μ' ἐλέησεν,[1]
ἐς δίφρον δέ μ' ἔσας ἄγεν οἴκαδε δάκρυ χέοντα.
ἦ μέν μοι μάλα πολλοὶ ἐπήϊσσον μελίῃσιν,
ἱέμενοι κτεῖναι—δὴ γὰρ κεχολώατο λίην—
ἀλλ' ἀπὸ κεῖνος ἔρυκε, Διὸς δ' ὠπίζετο μῆνιν
ξεινίου, ὅς τε μάλιστα νεμεσσᾶται κακὰ ἔργα.
"Ἔνθα μὲν ἑπτάετες μένον αὐτόθι, πολλὰ δ' ἄγειρα
χρήματ' ἀν' Αἰγυπτίους ἄνδρας· δίδοσαν γὰρ ἅπαντες.
ἀλλ' ὅτε δὴ ὀγδοάτου μοι ἐπιπλόμενον ἔτος ἦλθεν,
δὴ τότε Φοῖνιξ ἦλθεν ἀνὴρ ἀπατήλια εἰδώς,
τρώκτης, ὃς δὴ πολλὰ κάκ' ἀνθρώποισιν ἐώργει·
ὅς μ' ἄγε παρπεπιθὼν ἧσι φρεσίν, ὄφρ' ἱκόμεσθα
Φοινίκην, ὅθι τοῦ γε δόμοι καὶ κτήματ' ἔκειτο.
ἔνθα παρ' αὐτῷ μεῖνα τελεσφόρον εἰς ἐνιαυτόν.
ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεῦντο
ἂψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὧραι,
ἐς Λιβύην μ' ἐπὶ νηὸς ἑέσσατο ποντοπόροιο
ψεύδεα βουλεύσας, ἵνα οἱ σὺν φόρτον ἄγοιμι,
κεῖθι δέ μ' ὡς περάσειε καὶ ἄσπετον ὦνον ἕλοιτο.
τῷ ἑπόμην ἐπὶ νηός, ὀϊόμενός περ, ἀνάγκῃ.
ἡ δ' ἔθεεν Βορέῃ ἀνέμῳ ἀκραέϊ καλῷ,
μέσσον ὑπὲρ Κρήτης· Ζεὺς δέ σφισι μήδετ' ὄλεθρον.

[1] ἐλέησεν: ἐσάωσεν.

n my heart Zeus himself put this thought—I would that I had rather died and met my fate there in Egypt, for still was sorrow to give me welcome. Straightway I put off from my head my well-wrought helmet, and the shield from off my shoulders, and let the spear fall from my hand, and went toward the chariot horses of the king. I clasped, and kissed his knees, and he delivered me, and took pity on me, and, setting me in his chariot, took me weeping to his home. Verily full many rushed upon me with their ashen spears, eager to slay me, for they were exceeding angry. But he warded them off, and had regard for the wrath of Zeus, the stranger's god, who above all others hath indignation at evil deeds.

"There then I stayed seven years, and much wealth did I gather among the Egyptians, for all men gave me gifts. But when the eighth circling year was come, then there came a man of Phoenicia, well versed in guile, a greedy knave, who had already wrought much evil among men. He prevailed upon me by his cunning, and took me with him, until we reached Phoenicia, where lay his house and his possessions. There I remained with him for a full year. But when at length the months and the days were being brought to fulfilment, as the year rolled round and the seasons came on, he set me on a seafaring ship bound for Libya, having given lying counsel to the end that I should convey a cargo with him, but in truth that, when there, he might sell me and get a vast price. So I went with him on board the ship, suspecting his guile, yet perforce. And she ran before the North Wind, blowing fresh and fair, on a mid-sea course to the windward of Crete, and Zeus

ἀλλ' ὅτε δὴ Κρήτην μὲν ἐλείπομεν, οὐδέ τις ἄλλη
φαίνετο γαιάων, ἀλλ' οὐρανὸς ἠδὲ θάλασσα,
δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων
νηὸς ὕπερ γλαφυρῆς, ἦχλυσε δὲ πόντος ὑπ' αὐτῆς.
Ζεὺς δ' ἄμυδις βρόντησε καὶ ἔμβαλε νηῒ κεραυνόν· 305
ἡ δ' ἐλελίχθη πᾶσα Διὸς πληγεῖσα κεραυνῷ,
ἐν δὲ θεείου πλῆτο· πέσον δ' ἐκ νηὸς ἅπαντες.
οἱ δὲ κορώνῃσιν ἴκελοι περὶ νῆα μέλαιναν
κύμασιν ἐμφορέοντο· θεὸς δ' ἀποαίνυτο νόστον.
αὐτὰρ ἐμοὶ Ζεὺς αὐτός, ἔχοντί περ ἄλγεα θυμῷ, 310
ἱστὸν ἀμαιμάκετον νηὸς κυανοπρῴροιο
ἐν χείρεσσιν ἔθηκεν, ὅπως ἔτι πῆμα φύγοιμι.
τῷ ῥα περιπλεχθεὶς φερόμην ὀλοοῖς ἀνέμοισιν.
ἐννῆμαρ φερόμην, δεκάτῃ δέ με νυκτὶ μελαίνῃ
γαίῃ Θεσπρωτῶν πέλασεν μέγα κῦμα κυλίνδον. 315
ἔνθα με Θεσπρωτῶν βασιλεὺς ἐκομίσσατο Φείδων
ἥρως ἀπριάτην· τοῦ γὰρ φίλος υἱὸς ἐπελθὼν
ἀΐθρῳ καὶ καμάτῳ δεδμημένον ἦγεν ἐς οἶκον,
χειρὸς ἀναστήσας, ὄφρ' ἵκετο δώματα πατρός·
ἀμφὶ δέ με χλαίνάν τε χιτῶνά τε εἵματα ἔσσεν. 320
"Ἐνθ' Ὀδυσῆος ἐγὼ πυθόμην· κεῖνος γὰρ ἔφασκε
ξεινίσαι ἠδὲ φιλῆσαι ἰόντ' ἐς πατρίδα γαῖαν,
καί μοι κτήματ' ἔδειξεν ὅσα ξυναγείρατ' Ὀδυσσεύς,
χαλκόν τε χρυσόν τε πολύκμητόν τε σίδηρον.
καί νύ κεν ἐς δεκάτην γενεὴν ἕτερόν γ' ἔτι βόσκοι· 325
τόσσα οἱ ἐν μεγάροις κειμήλια κεῖτο ἄνακτος.
τὸν δ' ἐς Δωδώνην φάτο βήμεναι, ὄφρα θεοῖο

devised destruction for the men. But when we had left Crete, and no other land appeared, but only sky and sea, then verily the son of Cronos set a black cloud above the hollow ship, and the sea grew dark beneath it. Therewith Zeus thundered, and hurled his bolt upon the ship, and she quivered from stem to stern, smitten by the bolt of Zeus, and was filled with sulphurous smoke, and all the crew fell from out the ship. Like sea-crows they were borne on the waves about the black ship, and the god took from them their returning. But as for me, Zeus himself when my heart was compassed with woe, put into my hands the tossing[1] mast of the dark-prowed ship, that I might again escape destruction. Around this I clung, and was borne by the direful winds. For nine days I was borne, but on the tenth black night the great rolling wave brought me to the land of the Thesprotians. There the king of the Thesprotians, lord Pheidon, took me in, and asked no ransom, for his dear son came upon me, overcome as I was with cold and weariness, and raised me by the hand, and led me until he came to his father's palace; and he clothed me in a cloak and tunic, as raiment.

"There I learned of Odysseus, for the king said that he had entertained him, and given him welcome on his way to his native land. And he showed me all the treasure that Odysseus had gathered, bronze, and gold, and iron, wrought with toil; verily unto the tenth generation would it feed his children after him, so great was the wealth that lay stored for him in the halls of the king. But Odysseus, he said, had

[1] Lit. "raging." Others render "huge," "of great length."

ἐκ δρυὸς ὑψικόμοιο Διὸς βουλὴν ἐπακούσαι,
ὅππως νοστήσει Ἰθάκης ἐς πίονα δῆμον
ἤδη δὴν ἀπεών, ἢ ἀμφαδὸν ἦε κρυφηδόν. 330
ὤμοσε δὲ πρὸς ἔμ' αὐτόν, ἀποσπένδων ἐνὶ οἴκῳ,
νῆα κατειρύσθαι καὶ ἑπαρτέας ἔμμεν ἑταίρους,
οἳ δή μιν πέμψουσι φίλην ἐς πατρίδα γαῖαν.
ἀλλ' ἐμὲ πρὶν ἀπέπεμψε· τύχησε γὰρ ἐρχομένη νηῦς
ἀνδρῶν Θεσπρωτῶν ἐς Δουλίχιον πολύπυρον. 335
ἔνθ' ὅ γέ μ' ἠνώγει πέμψαι βασιλῆϊ Ἀκάστῳ
ἐνδυκέως· τοῖσιν δὲ κακὴ φρεσὶν ἤνδανε βουλὴ
ἀμφ' ἐμοί, ὄφρ' ἔτι πάγχυ δύης ἐπὶ πῆμα γενοίμην.
ἀλλ' ὅτε γαίης πολλὸν ἀπέπλω ποντοπόρος νηῦς,
αὐτίκα δούλιον ἦμαρ ἐμοὶ περιμηχανόωντο. 340
ἐκ μέν με χλαῖναν τε χιτῶνά τε εἵματ' ἔδυσαν,
ἀμφὶ δέ μοι ῥάκος ἄλλο κακὸν βάλον ἠδὲ χιτῶνα,
ῥωγαλέα, τὰ καὶ αὐτὸς ἐν ὀφθαλμοῖσιν ὁρῇαι·
ἐσπέριοι δ' Ἰθάκης εὐδειέλου ἔργ' ἀφίκοντο.
ἔνθ' ἐμὲ μὲν κατέδησαν ἐϋσσέλμῳ ἐνὶ νηῒ 345
ὅπλῳ ἐϋστρεφέϊ στερεῶς, αὐτοὶ δ' ἀποβάντες
ἐσσυμένως παρὰ θῖνα θαλάσσης δόρπον ἔλοντο.
αὐτὰρ ἐμοὶ δεσμὸν μὲν ἀνέγναμψαν θεοὶ αὐτοὶ
ῥηϊδίως· κεφαλῇ δὲ κατὰ ῥάκος ἀμφικαλύψας,
ξεστὸν ἐφόλκαιον καταβὰς ἐπέλασσα θαλάσσῃ 350
στῆθος, ἔπειτα δὲ χερσὶ διήρεσσ' ἄμφοτέρῃσι
νηχόμενος, μάλα δ' ὦκα θύρηθ' ἔα ἀμφὶς ἐκείνων.
ἔνθ' ἀναβάς, ὄθι τε δρίος ἦν πολυανθέος ὕλης,
κείμην πεπτηώς. οἱ δὲ μεγάλα στενάχοντες

gone to Dodona, to hear the will of Zeus from the high-crested oak of the god, even how he might return to the rich land of Ithaca after so long an absence, whether openly or in secret. And moreover he swore in my own presence, as he poured libations in his house, that the ship was launched, and the men ready, who were to convey him to his dear native land. But me he sent forth first, for a ship of the Thesprotians chanced to be setting out for Dulichium, rich in wheat. Thither he bade them to convey me with kindly care, to king Acastus. But an evil counsel regarding me found favour in their hearts, that I might even yet be brought into utter misery. When the sea-faring ship had sailed far from the land, they presently sought to bring about for me the day of slavery. They stripped me of my garments, my cloak and tunic, and clothed me in other raiment, a vile ragged cloak and tunic, even the tattered garments which thou seest before thine eyes: and at evening they reached the tilled fields of clear-seen Ithaca. Then with a twisted rope they bound me fast in the benched ship, and themselves went ashore, and made haste to take their supper by the shore of the sea. But as for me, the gods themselves undid my bonds full easily, and, wrapping the tattered cloak about my head, I slid down the smooth lading-plank,[1] and brought my breast to the sea, and then struck out with both hands, and swam, and very soon was out of the water, and away from them. Then I went up to a place where there was a thicket of leafy wood, and lay there crouching. And they went hither and thither with loud

[1] So Monro. The word is a doubtful one. Others, following Eustathius, render "steering-oar."

φοίτων· ἀλλ' οὐ γάρ σφιν ἐφαίνετο κέρδιον εἶναι
μαίεσθαι προτέρω, τοὶ μὲν πάλιν αὖτις ἔβαινον
νηὸς ἔπι γλαφυρῆς· ἐμὲ δ' ἔκρυψαν θεοὶ αὐτοὶ
ῥηϊδίως, καί με σταθμῷ ἐπέλασσαν ἄγοντες
ἀνδρὸς ἐπισταμένου· ἔτι γάρ νύ μοι αἶσα βιῶναι."
Τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα·
"Ἆ δειλὲ ξείνων, ἦ μοι μάλα θυμὸν ὄρινας
ταῦτα ἕκαστα λέγων, ὅσα δὴ πάθες ἠδ' ὅσ' ἀλήθης.
ἀλλὰ τά γ' οὐ κατὰ κόσμον ὀΐομαι, οὐδέ με πείσεις
εἰπὼν ἀμφ' Ὀδυσῆϊ· τί σε χρὴ τοῖον ἐόντα
μαψιδίως ψεύδεσθαι; ἐγὼ δ' εὖ οἶδα καὶ αὐτὸς
νόστον ἐμοῖο ἄνακτος, ὅ τ' ἤχθετο πᾶσι θεοῖσι
πάγχυ μάλ', ὅττι μιν οὔ τι μετὰ Τρώεσσι δάμασσαν
ἠὲ φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσε.
τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοί,
ἠδέ κε καὶ ᾧ παιδὶ μέγα κλέος ἤρατ' ὀπίσσω.[1]
νῦν δέ μιν ἀκλειῶς ἅρπυιαι ἀνηρείψαντο.
αὐτὰρ ἐγὼ παρ' ὕεσσιν ἀπότροπος· οὐδὲ πόλινδε
ἔρχομαι, εἰ μή πού τι περίφρων Πηνελόπεια
ἐλθέμεν ὀτρύνῃσιν, ὅτ' ἀγγελίη ποθὲν ἔλθῃ.
ἀλλ' οἱ μὲν τὰ ἕκαστα παρήμενοι ἐξερέουσιν,
ἠμὲν οἳ ἄχνυνται δὴν οἰχομένοιο ἄνακτος,
ἠδ' οἳ χαίρουσιν βίοτον νήποινον ἔδοντες·
ἀλλ' ἐμοὶ οὐ φίλον ἐστὶ μεταλλῆσαι καὶ ἐρέσθαι,
ἐξ οὗ δή μ' Αἰτωλὸς ἀνὴρ ἐξήπαφε μύθῳ,
ὅς ῥ' ἄνδρα κτείνας, πολλὴν ἐπὶ γαῖαν ἀλητεύς,
ἦλθεν ἐμὰ πρὸς δώματ'· ἐγὼ δέ μιν ἀμφαγάπαζον.
φῆ δέ μιν ἐν Κρήτεσσι παρ' Ἰδομενῆϊ ἰδέσθαι

[1] Lines 369-70 (= i. 239-40; *cf.* xxiv. 32-3) are omitted in many MSS.

cries; but as there seemed to be no profit in going further in their search, they went back again on board their hollow ship. And the gods themselves hid me easily, and led me, and brought me to the farmstead of a wise man; for still haply it is my lot to live."

To him then, swineherd Eumaeus, didst thou make answer, and say: "Ah, wretched stranger, verily thou hast stirred my heart deeply in telling all the tale of thy sufferings and thy wanderings. But in this, methinks, thou hast not spoken aright, nor shalt thou persuade me with thy tale about Odysseus. Why shouldst thou, who art in such plight, lie to no purpose? Nay, of myself I know well regarding the return of my master, that he was utterly hated of all the gods, in that they did not slay him among the Trojans, or in the arms of his friends, when he had wound up the skein of war. Then would the whole host of the Achaeans have made him a tomb, and for his son too he would have won great glory in days to come. But as it is the spirits of the storm have swept him away, and left no tidings. I, for my part, dwell aloof with the swine, nor do I go to the city, unless haply wise Penelope bids me thither, when tidings come to her from anywhere. Then men sit around him that comes, and question him closely, both those that grieve for their lord, that has long been gone, and those who rejoice, as they devour his substance without atonement. But I care not to ask or enquire, since the time when an Aetolian beguiled me with his story, one that had killed a man, and after wandering over the wide earth came to my house, and I gave him kindly welcome. He said that he had seen Odysseus among the Cretans at the house of

νῆας ἀκειόμενον, τάς οἱ ξυνέαξαν Ἄελλαι·
καὶ φάτ' ἐλεύσεσθαι ἢ ἐς θέρος ἢ ἐς ὀπώρην,
πολλὰ χρήματ' ἄγοντα, σὺν ἀντιθέοις ἑτάροισι.
καὶ σύ, γέρον πολυπευθές, ἐπεί σέ μοι ἤγαγε δαίμων,
μήτε τί μοι ψεύδεσσι χαρίζεο μήτε τι θέλγε·
οὐ γὰρ τοὔνεκ' ἐγώ σ' αἰδέσσομαι οὐδὲ φιλήσω,
ἀλλὰ Δία ξένιον δείσας αὐτόν τ' ἐλεαίρων."

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ἦ μάλα τίς τοι θυμὸς ἐνὶ στήθεσσιν ἄπιστος,
οἷόν σ' οὐδ' ὁμόσας περ ἐπήγαγον οὐδέ σε πείθω.
ἀλλ' ἄγε νῦν ῥήτρην ποιησόμεθ'· αὐτὰρ ὄπισθε[1]
μάρτυροι ἀμφοτέροισι θεοί, τοὶ Ὄλυμπον ἔχουσιν.
εἰ μέν κεν νοστήσῃ ἄναξ τεὸς ἐς τόδε δῶμα,
ἕσσας με χλαῖνάν τε χιτῶνά τε εἵματα πέμψαι
Δουλίχιόνδ' ἰέναι, ὅθι μοι φίλον ἔπλετο θυμῷ·
εἰ δέ κε μὴ ἔλθῃσιν ἄναξ τεὸς ὡς ἀγορεύω,
δμῶας ἐπισσεύας βαλέειν μεγάλης κατὰ πέτρης,
ὄφρα καὶ ἄλλος πτωχὸς ἀλεύεται ἠπεροπεύειν."

Τὸν δ' ἀπαμειβόμενος προσεφώνεε δῖος ὑφορβός·
"Ξεῖν', οὕτω γάρ κέν μοι ἐϋκλείη τ' ἀρετή τε
εἴη ἐπ' ἀνθρώπους ἅμα τ' αὐτίκα καὶ μετέπειτα,
ὅς σ' ἐπεὶ ἐς κλισίην ἄγαγον καὶ ξείνια δῶκα,
αὖτις δὲ κτείναιμι φίλον τ' ἀπὸ θυμὸν ἑλοίμην·
πρόφρων κεν δὴ ἔπειτα Δία Κρονίωνα λιτοίμην.
νῦν δ' ὥρη δόρποιο· τάχιστά μοι ἔνδον ἑταῖροι
εἶεν, ἵν' ἐν κλισίῃ λαρὸν τετυκοίμεθα δόρπον."

Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
ἀγχίμολον δὲ σύες τε καὶ ἀνέρες ἦλθον ὑφορβοί.
τὰς μὲν ἄρα ἔρξαν κατὰ ἤθεα κοιμηθῆναι,
κλαγγὴ δ' ἄσπετος ὦρτο συῶν αὐλιζομενάων.
αὐτὰρ ὁ οἷς ἑτάροισιν ἐκέκλετο δῖος ὑφορβός·

[1] ὄπισθε : ὕπερθεν.

Idomeneus, mending his ships which storms had shattered. And he said that he would come either by summer or by harvest-time, bringing much treasure along with his godlike comrades. Thou too, old man of many sorrows, since a god has brought thee to me, seek not to win my favour by lies, nor in any wise to cajole me. It is not for this that I shall shew thee respect or kindness, but from fear of Zeus, the stranger's god, and from pity for thyself."

Then Odysseus of many wiles answered him, and said: "Verily thou hast in thy bosom a heart that is slow to believe, seeing that in such wise, even with an oath, I won thee not, neither persuade thee. But come now, let us make a covenant, and the gods who hold Olympus shall be witnesses for us both in time to come. If thy master returns to this house, clothe me in a cloak and tunic, as raiment, and send me on my way to Dulichium, where I desire to be. But if thy master does not come as I say, set the slaves upon me, and fling me down from a great cliff, that another beggar may beware of deceiving."

And the goodly swineherd answered him, and said: "Aye, stranger, so should I indeed win fair fame and prosperity among men both now and hereafter, if I, who brought thee to my hut and gave thee entertainment, should then slay thee, and take away thy dear life. With a ready heart thereafter should I pray to Zeus, son of Cronos. But it is now time for supper, and may my comrades soon be here, that we may make ready a savoury supper in the hut."

Thus they spoke to one another, and the swine and the swineherds drew near. The sows they shut up to sleep in their wonted sties, and a wondrous noise arose from them, as they were penned. Then the goodly swineherd called to his comrades saying:

"Ἄξεθ' ὑῶν τὸν ἄριστον, ἵνα ξείνῳ ἱερεύσω
τηλεδαπῷ· πρὸς δ' αὐτοὶ ὀνησόμεθ', οἵ περ ὀΐζὺν
δὴν ἔχομεν πάσχοντες ὑῶν ἕνεκ' ἀργιοδόντων·
ἄλλοι δ' ἡμέτερον κάματὸν νήποινον ἔδουσιν."
Ὣς ἄρα φωνήσας κέασε ξύλα νηλέϊ χαλκῷ,
οἱ δ' ὗν εἰσῆγον μάλα πίονα πενταέτηρον.
τὸν μὲν ἔπειτ' ἔστησαν ἐπ' ἐσχάρῃ· οὐδὲ συβώτης
λήθετ' ἄρ' ἀθανάτων· φρεσὶ γὰρ κέχρητ' ἀγαθῇσιν·
ἀλλ' ὅγ' ἀπαρχόμενος κεφαλῆς τρίχας ἐν πυρὶ βάλλεν
ἀργιόδοντος ὑός, καὶ ἐπεύχετο πᾶσι θεοῖσιν
νοστῆσαι Ὀδυσῆα πολύφρονα ὅνδε δόμονδε.
κόψε δ' ἀνασχόμενος σχίζῃ δρυός, ἣν λίπε κείων·
τὸν δ' ἔλιπε ψυχή. τοὶ δ' ἔσφαξάν τε καὶ εὖσαν·
αἶψα δέ μιν διέχευαν· ὁ δ' ὠμοθετεῖτο συβώτης,
πάντων ἀρχόμενος μελέων, ἐς πίονα δημόν,
καὶ τὰ μὲν ἐν πυρὶ βάλλε, παλύνας ἀλφίτου ἀκτῇ,
μίστυλλόν τ' ἄρα τἆλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
ὤπτησάν τε περιφραδέως ἐρύσαντό τε πάντα,
βάλλον δ' εἰν ἐλεοῖσιν ἀολλέα· ἂν δὲ συβώτης
ἵστατο δαιτρεύσων· περὶ γὰρ φρεσὶν αἴσιμα ᾔδη.
καὶ τὰ μὲν ἕπταχα πάντα διεμοιρᾶτο δαΐζων·
τὴν μὲν ἴαν νύμφῃσι καὶ Ἑρμῇ, Μαιάδος υἱεῖ,
θῆκεν ἐπευξάμενος, τὰς δ' ἄλλας νεῖμεν ἑκάστῳ·
νώτοισιν δ' Ὀδυσῆα διηνεκέεσσι γέραιρεν
ἀργιόδοντος ὑός, κύδαινε δὲ θυμὸν ἄνακτος·
καί μιν φωνήσας προσέφη πολύμητις Ὀδυσσεύς·
"Αἴθ' οὕτως, Εὔμαιε, φίλος Διὶ πατρὶ γένοιο
ὡς ἐμοί, ὅττι τε τοῖον ἐόντ' ἀγαθοῖσι γεραίρεις."

"Bring forth the best of the boars, that I may slaughter him for the stranger who comes from afar, and we too shall have some profit therefrom, who have long borne toil and suffering for the sake of the white-tusked swine, while others devour our labour without atonement."

So saying, he split wood with the pitiless bronze, and the others brought in a fatted boar of five years old, and set him by the hearth. Nor did the swineherd forget the immortals, for he had an understanding heart, but as a first offering he cast into the fire bristles from the head of the white-tusked boar, and made prayer to all the gods that wise Odysseus might return to his own house. Then he raised himself up, and smote the boar with a billet of oak, which he had left when splitting the wood, and the boar's life left him. And the others cut the boar's throat, and singed him, and quickly cut him up, and the swineherd took as first offerings bits of raw flesh from all the limbs, and laid them in the rich fat. These he cast into the fire, when he had sprinkled them with barley meal, but the rest they cut up and spitted, and roasted it carefully, and drew it all off the spits, and cast it in a heap on platters. Then the swineherd stood up to carve, for well did his heart know what was fair, and he cut up the mess and divided it into seven portions. One with a prayer he set aside for the nymphs and for Hermes, son of Maia, and the rest he distributed to each. And Odysseus he honoured with the long chine of the white-tusked boar, and made glad the heart of his master; and Odysseus of many wiles spoke to him, and said:

"Eumaeus, mayest thou be as dear to father Zeus as thou art to me, since thou honourest me with a good portion, albeit I am in such plight."

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Τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα·
"Ἔσθιε, δαιμόνιε ξείνων, καὶ τέρπεο τοῖσδε,
οἷα πάρεστι· θεὸς δὲ τὸ μὲν δώσει, τὸ δ' ἐάσει,
ὅττι κεν ᾧ θυμῷ ἐθέλῃ· δύναται γὰρ ἅπαντα."
Ἦ ῥα καὶ ἄργματα θῦσε θεοῖς αἰειγενέτῃσι,
σπείσας δ' αἴθοπα οἶνον Ὀδυσσῆϊ πτολιπόρθῳ
ἐν χείρεσσιν ἔθηκεν· ὁ δ' ἕζετο ᾗ παρὰ μοίρῃ.
σῖτον δέ σφιν ἔνειμε Μεσαύλιος, ὃν ῥα συβώτης
αὐτὸς κτήσατο οἷος ἀποιχομένοιο ἄνακτος,
νόσφιν δεσποίνης καὶ Λαέρταο γέροντος·
πὰρ δ' ἄρα μιν Ταφίων πρίατο κτεάτεσσιν ἑοῖσιν.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
σῖτον μέν σφιν ἀφεῖλε Μεσαύλιος, οἱ δ' ἐπὶ κοῖτον
σίτου καὶ κρειῶν κεκορημένοι ἐσσεύοντο.
Νὺξ δ' ἄρ' ἐπῆλθε κακὴ σκοτομήνιος, ἦε δ' ἄρα Ζεὺς
πάννυχος, αὐτὰρ ἄη Ζέφυρος μέγας αἰὲν ἐφυδρος.
τοῖς δ' Ὀδυσεὺς μετέειπε, συβώτεω πειρητίζων,
εἴ πώς οἱ ἐκδὺς χλαῖναν πόροι, ἤ τιν' ἑταίρων
ἄλλον ἐποτρύνειεν, ἐπεὶ ἐο κήδετο λίην·
"Κέκλυθι νῦν, Εὔμαιε καὶ ἄλλοι πάντες ἑταῖροι,
εὐξάμενός τι ἔπος ἐρέω· οἶνος γὰρ ἀνώγει
ἠλεός, ὅς τ' ἐφέηκε πολύφρονά περ μάλ' ἀεῖσαι
καί θ' ἁπαλὸν γελάσαι, καί τ' ὀρχήσασθαι ἀνῆκε,
καί τι ἔπος προέηκεν ὅ περ τ' ἄρρητον ἄμεινον.
ἀλλ' ἐπεὶ οὖν τὸ πρῶτον ἀνέκραγον, οὐκ ἐπικεύσω.
εἴθ' ὣς ἡβώοιμι βίη τέ μοι ἔμπεδος εἴη,

To him then, swineherd Eumaeus, didst thou make answer, and say: "Eat, unhappy stranger, and have joy of such fare as is here. It is the god that will give one thing and withhold another, even as seems good to his heart; for he can do all things."

He spoke, and sacrificed the firstling pieces to the gods that are for ever, and, when he had made libations of the flaming wine, he placed the cup in the hands of Odysseus, the sacker of cities, and took his seat by his own portion. And bread was served to them by Mesaulius, whom the swineherd had gotten by himself alone, while his master was gone, without the knowledge of his mistress or the old Laertes, buying him of the Taphians with his own goods. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, Mesaulius took away the food, and they were fain to go to their rest, sated with bread and meat.

Now the night came on, foul and without a moon, and Zeus rained the whole night through, and the West Wind, ever the rainy wind, blew strong. Then Odysseus spoke among them, making trial of the swineherd, to see whether he would strip off his own cloak and give it him, or bid some other of his comrades to do so, since he cared for him so greatly:

"Hear me now, Eumaeus, and all the rest of you, his men, with a wish in my heart will I tell a tale; for the wine bids me, befooling wine, which sets one, even though he be right wise, to singing and laughing softly, and makes him stand up and dance, aye, and brings forth a word which were better unspoken. Still, since I have once spoken out, I will hide nothing. Would that I were young and my strength firm as

ὡς ὅθ' ὑπὸ Τροίην λόχον ἤγομεν ἀρτύναντες.
ἡγείσθην δ' Ὀδυσεύς τε καὶ Ἀτρεΐδης Μενέλαος,
τοῖσι δ' ἅμα τρίτος ἦρχον ἐγών· αὐτοὶ γὰρ ἄνωγον.
ἀλλ' ὅτε δή ῥ' ἰκόμεσθα ποτὶ πτόλιν αἰπύ τε τεῖχος,
ἡμεῖς μὲν περὶ ἄστυ κατὰ ῥωπήϊα πυκνά,
ἂν δόνακας καὶ ἕλος, ὑπὸ τεύχεσι πεπτηῶτες
κείμεθα. νὺξ δ' ἄρ' ἐπῆλθε κακὴ Βορέαο πεσόντος,
πηγυλίς· αὐτὰρ ὕπερθε χιὼν γένετ' ἠΰτε πάχνη,
ψυχρή, καὶ σακέεσσι περιτρέφετο κρύσταλλος.
ἔνθ' ἄλλοι πάντες χλαίνας ἔχον ἠδὲ χιτῶνας,
εὗδον δ' εὔκηλοι, σάκεσιν εἰλυμένοι ὤμους·
αὐτὰρ ἐγὼ χλαῖναν μὲν ἰὼν ἑτάροισιν ἔλειπον
ἀφραδίης, ἐπεὶ οὐκ ἐφάμην ῥιγωσέμεν ἔμπης,
ἀλλ' ἐπόμην σάκος οἷον ἔχων καὶ ζῶμα φαεινόν.
ἀλλ' ὅτε δὴ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει,
καὶ τότ' ἐγὼν Ὀδυσῆα προσηύδων ἐγγὺς ἐόντα
ἀγκῶνι νύξας· ὁ δ' ἄρ' ἐμμαπέως ὑπάκουσε·
"'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὔ τοι ἔτι ζωοῖσι μετέσσομαι, ἀλλά με χεῖμα
δάμναται· οὐ γὰρ ἔχω χλαῖναν· παρά μ' ἤπαφε δαίμων
οἰοχίτων' ἔμεναι· νῦν δ' οὐκέτι φυκτὰ πέλονται.'
"Ὣς ἐφάμην, ὁ δ' ἔπειτα νόον σχέθε τόνδ' ἐνὶ θυμῷ,
οἷος κεῖνος ἦην βουλευέμεν ἠδὲ μάχεσθαι·
φθεγξάμενος δ' ὀλίγῃ ὀπί με πρὸς μῦθον ἔειπε·
'Σίγα νῦν, μή τίς σευ Ἀχαιῶν ἄλλος ἀκούσῃ.'
"Ἦ καὶ ἐπ' ἀγκῶνος κεφαλὴν σχέθεν εἶπέ τε μῦθον·
'Κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος.[1]
λίην γὰρ νηῶν ἑκὰς ἤλθομεν· ἀλλά τις εἴη

[1] Line 495 (= *Iliad* ii. 56) was rejected by Aristarchus.

when we made ready our ambush, and led it beneath the walls of Troy. The leaders were Odysseus and Menelaus, son of Atreus, and with them I was third in command; for so had they ordered it themselves. Now when we had come to the city and the steep wall, round about the town in the thick brushwood among the reeds and swamp-land we lay, crouching beneath our arms, and night came on, foul, when the North Wind had fallen, and frosty, and snow came down on us from above, covering us like rime, bitter cold, and ice formed upon our shields. Now all the rest had cloaks and tunics, and slept in peace, with their shields covering their shoulders, but I, when I set out, had left my cloak behind with my comrades in my folly, for I did not think that even so I should be cold, and had come with my shield alone and my bright kilt.[1] But when it was the third watch of the night, and the stars had turned their course, then I spoke to Odysseus, who was near me, nudging him with my elbow; and he straightway gave ear:

"'Son of Laertes, sprung from Zeus, Odysseus of many devices, lo now, no longer shall I be among the living. Nay, the cold is killing me, for I have no cloak. Some god beguiled me to wear my tunic only, and now there is no more escape.'

"So I spoke, and he then devised this plan in his heart, such a man was he both to plan and to fight; and speaking in a low voice he said to me: 'Be silent now, lest another of the Achaeans hear thee.'

"With this he raised his head upon his elbow, and spoke, saying: 'Hear me, friends; a dream from the gods came to me in my sleep. Lo, we have come very far from the ships, and I would that there were

[1] Others regard the word ζῶμα as here equivalent to χιτών.

εἰπεῖν 'Ατρεΐδη 'Αγαμέμνονι, ποιμένι λαῶν,
εἰ πλέονας παρὰ ναῦφιν ἐποτρύνειε νέεσθαι.'
"Ὣς ἔφατ', ὦρτο δ' ἔπειτα Θόας, 'Ανδραίμονος υἱός,
καρπαλίμως, ἀπὸ δὲ χλαῖναν θέτο φοινικόεσσαν,
βῆ δὲ θέειν ἐπὶ νῆας· ἐγὼ δ' ἐνὶ εἵματι κείνου
κείμην ἀσπασίως, φάε δὲ χρυσόθρονος 'Ηώς.
ὣς νῦν ἡβώοιμι βίη τέ μοι ἔμπεδος εἴη·
δοίη κέν τις χλαῖναν ἐνὶ σταθμοῖσι συφορβῶν,
ἀμφότερον, φιλότητι καὶ αἰδοῖ φωτὸς ἐῆος·
νῦν δέ μ' ἀτιμάζουσι κακὰ χροΐ εἵματ' ἔχοντα." [1]
Τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα·
"Ὦ γέρον, αἶνος μέν τοι ἀμύμων, ὃν κατέλεξας,
οὐδέ τί πω παρὰ μοῖραν ἔπος νηκερδὲς ἔειπες·
τῷ οὔτ' ἐσθῆτος δευήσεαι οὔτε τευ ἄλλου,
ὧν ἐπέοιχ' ἱκέτην ταλαπείριον ἀντιάσαντα,
νῦν· ἀτὰρ ἠῶθέν γε τὰ σὰ ῥάκεα δνοπαλίξεις.
οὐ γὰρ πολλαὶ χλαῖναι ἐπημοιβοί τε χιτῶνες
ἐνθάδε ἔννυσθαι, μία δ' οἵη φωτὶ ἑκάστῳ.
αὐτὰρ ἐπὴν ἔλθῃσιν 'Οδυσσῆος φίλος υἱός,
αὐτός τοι χλαῖνάν τε χιτῶνά τε εἵματα δώσει,
πέμψει δ' ὅππῃ σε κραδίη θυμός τε κελεύει."[2]
"Ὣς εἰπὼν ἀνόρουσε, τίθει δ' ἄρα οἱ πυρὸς ἐγγὺς
εὐνήν, ἐν δ' οἰῶν τε καὶ αἰγῶν δέρματ' ἔβαλλεν.
ἔνθ' 'Οδυσεὺς κατέλεκτ'· ἐπὶ δὲ χλαῖναν βάλεν αὐτῷ
πυκνὴν καὶ μεγάλην, ἣ οἱ παρεκέσκετ' ἀμοιβάς,
ἔννυσθαι ὅτε τις χειμὼν ἔκπαγλος ὄροιτο.
"Ὣς ὁ μὲν ἔνθ' 'Οδυσεὺς κοιμήσατο, τοὶ δὲ παρ' αὐτὸν
ἄνδρες κοιμήσαντο νεηνίαι· οὐδὲ συβώτῃ
ἤνδανεν αὐτόθι κοῖτος, ὑῶν ἄπο κοιμηθῆναι,

[1] Lines 503–6 were rejected by Aristarchus.
[2] Lines 515–7 are omitted in many MSS.

one to bear word to Agamemnon, son of Atreus, shepherd of the host, in the hope that he might bid more men to come from the ships.'

"So he spoke, and Thoas, son of Andraemon, sprang up quickly, and from him flung his purple cloak, and set out to run to the ships. Then in his garment I gladly lay, and golden-throned Dawn appeared. Would that I were young as then, and my strength as firm; then would one of the swineherds in the farmstead give me a cloak both from kindness and from respect for a brave warrior. But as it is they scorn me, since I have foul raiment about me."

To him then, swineherd Eumaeus, didst thou make answer, and say: "Old man, the tale thou hast told is a good one, nor hast thou thus far spoken aught amiss or unprofitably. Wherefore thou shalt lack neither clothing nor aught else that a sore-tried suppliant should receive, when he meets one—for this night at least; but in the morning thou shalt shake about thee those rags of thine. For not many cloaks are here or changes of tunics to put on, but each man has one alone. But when the dear son of Odysseus comes, he will himself give thee a cloak and a tunic as raiment, and will send thee whithersoever thy heart and spirit bid thee go."

So saying, he sprang up and placed a bed for Odysseus near the fire, and cast upon it skins of sheep and goats. There Odysseus lay down, and the swineherd threw over him a great thick cloak, which he kept at hand for a change of clothing whenever a terrible storm should arise.

So there Odysseus slept, and beside him slept the young men. But the swineherd liked not a bed in that place, that he should lay him down away from

ἀλλ' ὅ γ' ἄρ' ἔξω ἰὼν ὡπλίζετο· χαῖρε δ' Ὀδυσσεύς,
ὅττι ῥά οἱ βιότου περικήδετο νόσφιν ἐόντος.
πρῶτον μὲν ξίφος ὀξὺ περὶ στιβαροῖς βάλετ' ὤμοις,
ἀμφὶ δὲ χλαῖναν ἔέσσατ' ἀλεξάνεμον, μάλα πυκνήν,
ἂν δὲ νάκην ἕλετ' αἰγὸς ἐϋτρεφέος μεγάλοιο,
εἵλετο δ' ὀξὺν ἄκοντα, κυνῶν ἀλκτῆρα καὶ ἀνδρῶν.
βῆ δ' ἴμεναι κείων ὅθι περ σύες ἀργιόδοντες
πέτρῃ ὕπο γλαφυρῇ εὗδον, Βορέω ὑπ' ἰωγῇ.

the boars; so he made ready to go outside. And Odysseus was glad that he took such care of his master's substance while he was afar. First Eumaeus flung his sharp sword over his strong shoulders, and then put about him a cloak, very thick, to keep off the wind; and he picked up the fleece of a large, well-fatted goat, took a sharp javelin to ward off dogs and men, and went forth to lie down to sleep where the white-tusked boars slept beneath a hollow rock, in a place sheltered from the North Wind.

## O

Ἡ δ' εἰς εὐρύχορον Λακεδαίμονα Παλλὰς Ἀθήνη
ᾤχετ', Ὀδυσσῆος μεγαθύμου φαίδιμον υἱὸν
νόστου ὑπομνήσουσα καὶ ὀτρυνέουσα νέεσθαι.
εὗρε δὲ Τηλέμαχον καὶ Νέστορος ἀγλαὸν υἱὸν
εὕδοντ' ἐν προδόμῳ Μενελάου κυδαλίμοιο,
ἦ τοι Νεστορίδην μαλακῷ δεδμημένον ὕπνῳ·
Τηλέμαχον δ' οὐχ ὕπνος ἔχε γλυκύς, ἀλλ' ἐνὶ θυμῷ
νύκτα δι' ἀμβροσίην μελεδήματα πατρὸς ἔγειρεν.
ἀγχοῦ δ' ἱσταμένη προσέφη γλαυκῶπις Ἀθήνη·
"Τηλέμαχ', οὐκέτι καλὰ δόμων ἄπο τῆλ' ἀλάλησαι,
κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμοισιν
οὕτω ὑπερφιάλους· μή τοι κατὰ πάντα φάγωσι
κτήματα δασσάμενοι, σὺ δὲ τηϋσίην ὁδὸν ἔλθῃς.
ἀλλ' ὄτρυνε τάχιστα βοὴν ἀγαθὸν Μενέλαον
πεμπέμεν, ὄφρ' ἔτι οἶκοι ἀμύμονα μητέρα τέτμῃς.
ἤδη γάρ ῥα πατήρ τε κασίγνητοί τε κέλονται
Εὐρυμάχῳ γήμασθαι· ὁ γὰρ περιβάλλει ἅπαντας
μνηστῆρας δώροισι καὶ ἐξώφελλεν ἑεδνα·
μή νύ τι σεῦ ἀέκητι δόμων ἐκ κτῆμα φέρηται.[1]
οἶσθα γὰρ οἷος θυμὸς ἐνὶ στήθεσσι γυναικός·
κείνου βούλεται οἶκον ὀφέλλειν ὥς κεν ὀπυίῃ,
παίδων δὲ προτέρων καὶ κουριδίοιο φίλοιο

[1] Line 19 was rejected by Aristarchus.

# BOOK XV

But Pallas Athene went to spacious Lacedaemon to remind the glorious son of great-hearted Odysseus of his return, and to hasten his coming. She found Telemachus and the noble son of Nestor lying in the fore-hall of the palace of glorious Menelaus. Now Nestor's son was overcome with soft sleep, but sweet sleep did not hold Telemachus, but all through the immortal night anxious thoughts for his father kept him wakeful. And flashing-eyed Athene stood near him, and said:

"Telemachus, thou dost not well to wander longer far from thy home, leaving behind thee thy wealth and men in thy house so insolent, lest they divide and devour all thy possessions, and thou shalt have gone on a fruitless journey. Nay, rouse with all speed Menelaus, good at the war-cry, to send thee on thy way, that thou mayest find thy noble mother still in her home. For now her father and her brothers bid her wed Eurymachus, for he surpasses all the wooers in his presents, and has increased his gifts of wooing. Beware lest she carry forth from thy halls some treasure against thy will. For thou knowest what sort of a spirit there is in a woman's breast; she is fain to increase the house of the man who weds her, but of her former children and of the lord of her youth she takes no thought, when once he

οὐκέτι μέμνηται τεθνηότος οὐδὲ μεταλλᾷ.
ἀλλὰ σύ γ' ἐλθὼν αὐτὸς ἐπιτρέψειας ἕκαστα
δμῳάων ἥ τίς τοι ἀρίστη φαίνεται εἶναι,
εἰς ὅ κέ τοι φήνωσι θεοὶ κυδρὴν παράκοιτιν.
ἄλλο δέ τοί τι ἔπος ἐρέω, σὺ δὲ σύνθεο θυμῷ.
μνηστήρων σ' ἐπιτηδὲς ἀριστῆες λοχόωσιν
ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
ἱέμενοι κτεῖναι, πρὶν πατρίδα γαῖαν ἱκέσθαι.
ἀλλὰ τά γ' οὐκ ὀΐω· πρὶν καί τινα γαῖα καθέξει
ἀνδρῶν μνηστήρων, οἵ τοι βίοτον κατέδουσιν.
ἀλλὰ ἑκὰς νήσων ἀπέχειν εὐεργέα νῆα,
νυκτὶ δ' ὁμῶς πλείειν· πέμψει δέ τοι οὖρον ὄπισθεν
ἀθανάτων ὅς τίς σε φυλάσσει τε ῥύεταί τε.
αὐτὰρ ἐπὴν πρώτην ἀκτὴν Ἰθάκης ἀφίκηαι,
νῆα μὲν ἐς πόλιν ὀτρῦναι καὶ πάντας ἑταίρους,
αὐτὸς δὲ πρώτιστα συβώτην εἰσαφικέσθαι,
ὅς τοι ὑῶν ἐπίουρος, ὁμῶς δέ τοι ἤπια οἶδεν.
ἔνθα δὲ νύκτ' ἀέσαι· τὸν δ' ὀτρῦναι πόλιν εἴσω
ἀγγελίην ἐρέοντα περίφρονι Πηνελοπείῃ,
οὕνεκά οἱ σῶς ἐσσὶ καὶ ἐκ Πύλου εἰλήλουθας."

Ἦ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη πρὸς μακρὸν Ὄλυμπον,
αὐτὰρ ὁ Νεστορίδην ἐξ ἡδέος ὕπνου ἔγειρεν
λὰξ ποδὶ κινήσας, καί μιν πρὸς μῦθον ἔειπεν·[1]
"Ἔγρεο, Νεστορίδη Πεισίστρατε, μώνυχας ἵππους
ζεῦξον ὑφ' ἅρματ' ἄγων, ὄφρα πρήσσωμεν ὁδοῖο."
Τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ηὔδα·
"Τηλέμαχ', οὔ πως ἔστιν ἐπειγομένους περ ὁδοῖο

[1] Line 45 (*cf. Iliad* x. 158) was rejected by Aristarchus.

is dead, and asks no longer concerning them. Nay, go, and thyself put all thy possessions in the charge of whatsoever one of the handmaids seems to thee the best, until the gods shall show thee a noble bride. And another thing will I tell thee, and do thou lay it to heart. The best men of the wooers lie in wait for thee of set purpose in the strait between Ithaca and rugged Samos, eager to slay thee before thou comest to thy native land. But methinks this shall not be; ere that shall the earth cover many a one of the wooers that devour thy substance. But do thou keep thy well-built ship far from the islands, and sail by night as well as by day, and that one of the immortals, who keeps and guards thee, will send a fair breeze in thy wake. But when thou hast reached the nearest shore of Ithaca, send thy ship and all thy comrades on to the city, but thyself go first of all to the swineherd who keeps thy swine, and withal has a kindly heart toward thee. There do thou spend the night, and bid him to go to the city to bear word to wise Penelope that she has thee safe, and thou art come from Pylos."

So saying, she departed to high Olympus. But Telemachus woke the son of Nestor out of sweet sleep, rousing him with a touch of his heel, and spoke to him, saying:

"Awake, Peisistratus, son of Nestor; bring up thy fiery-hoofed[1] horses, and yoke them beneath the car, that we may speed on our way."

Then Peisistratus, son of Nestor, answered, and said: "Telemachus, in no wise may we drive through

[1] The word is obscure but is now generally connected with the root *ακ*, "be eager." The old etymology (*μόνος* + *ὄνυξ*) is untenable, but the meaning "solid-hoofed" is still preferred by some.

νύκτα διὰ δνοφερὴν ἐλάαν· τάχα δ' ἔσσεται ἠώς.
ἀλλὰ μέν' εἰς ὅ κε δῶρα φέρων ἐπιδίφρια θήῃ
ἥρως Ἀτρείδης, δουρικλειτὸς Μενέλαος,
καὶ μύθοις ἀγανοῖσι παραυδήσας ἀποπέμψῃ.
τοῦ γάρ τε ξεῖνος μιμνήσκεται ἤματα πάντα
ἀνδρὸς ξεινοδόκου, ὅς κεν φιλότητα παράσχῃ."
Ὣς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἠώς.
ἀγχίμολον δέ σφ' ἦλθε βοὴν ἀγαθὸς Μενέλαος,
ἀνστὰς ἐξ εὐνῆς, Ἑλένης πάρα καλλικόμοιο.
τὸν δ' ὡς οὖν ἐνόησεν Ὀδυσσῆος φίλος υἱός,
σπερχόμενός ῥα χιτῶνα περὶ χροῒ σιγαλόεντα
δῦνεν, καὶ μέγα φᾶρος ἐπὶ στιβαροῖς βάλετ' ὤμοις
ἥρως, βῆ δὲ θύραζε, παριστάμενος δὲ προσηύδα
Τηλέμαχος, φίλος υἱὸς Ὀδυσσῆος θείοιο·[1]
" Ἀτρεΐδη Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
ἤδη νῦν μ' ἀπόπεμπε φίλην ἐς πατρίδα γαῖαν·
ἤδη γάρ μοι θυμὸς ἐέλδεται οἴκαδ' ἱκέσθαι."
Τὸν δ' ἠμείβετ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος·
"Τηλέμαχ', οὔ τί σ' ἐγώ γε πολὺν χρόνον ἐνθάδ' ἐρύξω
ἰέμενον νόστοιο· νεμεσσῶμαι δὲ καὶ ἄλλῳ
ἀνδρὶ ξεινοδόκῳ, ὅς κ' ἔξοχα μὲν φιλέῃσιν,
ἔξοχα δ' ἐχθαίρῃσιν· ἀμείνω δ' αἴσιμα πάντα.
ἶσόν τοι κακὸν ἐσθ', ὅς τ' οὐκ ἐθέλοντα νέεσθαι
ξεῖνον ἐποτρύνει καὶ ὃς ἐσσύμενον κατερύκει.
χρὴ ξεῖνον παρεόντα φιλεῖν, ἐθέλοντα δὲ πέμπειν.[2]
ἀλλὰ μέν' εἰς ὅ κε δῶρα φέρων ἐπιδίφρια θείω
καλά, σὺ δ' ὀφθαλμοῖσιν ἴδῃς, εἴπω δὲ γυναιξὶ
δεῖπνον ἐνὶ μεγάροις τετυκεῖν ἅλις ἔνδον ἐόντων.
ἀμφότερον, κῦδός τε καὶ ἀγλαΐη καὶ ὄνειαρ,
δειπνήσαντας ἴμεν πολλὴν ἐπ' ἀπείρονα γαῖαν.

[1] Line 63 is omitted in many MSS.
[2] Line 74 was omitted in many ancient editions.

the dark night, how eager soever for our journey; and soon it will be dawn. Wait then, until the warrior son of Atreus, Menelaus, famed for his spear, shall bring gifts and set them on the car, and shall send us on our way with kindly words of farewell. For a guest remembers all his days the host who shews him kindness."

So he spoke, and presently came golden-throned Dawn. Up to them then came Menelaus, good at the war-cry, rising from his couch from beside fair-tressed Helen. And when the prince, the dear son of Odysseus, saw him, he made haste to put about him his bright tunic, and to fling over his mighty shoulders a great cloak, and went forth. Then Telemachus, the dear son of divine Odysseus, came up to Menelaus, and addressed him, saying:

"Menelaus, son of Atreus, fostered of Zeus, leader of hosts, send me back now at length to my dear native land, for now my heart is eager to return home."

Then Menelaus, good at the war-cry, answered him: "Telemachus, I verily shall not hold thee here a long time, when thou art eager to return. Nay, I should blame another, who, as host, loves overmuch or hates overmuch; better is due measure in all things. 'Tis equal wrong if a man speed on a guest who is loath to go, and if he keep back one that is eager to be gone. One should make welcome the present guest, and send forth him that would go. But stay, till I bring fair gifts and put them on thy car, and thine own eyes behold them, and till I bid the women make ready a meal in the halls of the abundant store that is within. It is a double boon —honour and glory it brings, and profit withal—that the traveller should dine before he goes forth over the wide and

εἰ δ' ἐθέλεις τραφθῆναι ἀν' Ἑλλάδα καὶ μέσον Ἄργος,
ὄφρα τοι αὐτὸς ἕπωμαι, ὑπόζευξω δέ τοι ἵππους,
ἄστεα δ' ἀνθρώπων ἡγήσομαι· οὐδέ τις ἡμέας
αὖτως ἀππέμψει, δώσει δέ τι ἕν γε φέρεσθαι,
ἠέ τινα τριπόδων εὐχάλκων ἠὲ λεβήτων,
ἠὲ δύ' ἡμιόνους ἠὲ χρύσειον ἄλεισον." [1]

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ἀτρεΐδη Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
βούλομαι ἤδη νεῖσθαι ἐφ' ἡμέτερ'· οὐ γὰρ ὄπισθεν
οὖρον ἰὼν κατέλειπον ἐπὶ κτεάτεσσιν ἐμοῖσιν·
μὴ πατέρ' ἀντίθεον διζήμενος αὐτὸς ὄλωμαι,
ἤ τί μοι ἐκ μεγάρων κειμήλιον ἐσθλὸν ὄληται."

Αὐτὰρ ἐπεὶ τό γ' ἄκουσε βοὴν ἀγαθὸς Μενέλαος,
αὐτίκ' ἄρ' ἦ ἀλόχῳ ἠδὲ δμῳῇσι κέλευσε
δεῖπνον ἐνὶ μεγάροις τετυκεῖν ἅλις ἔνδον ἐόντων.
ἀγχίμολον δέ οἱ ἦλθε Βοηθοΐδης Ἐτεωνεύς,
ἀνστὰς ἐξ εὐνῆς, ἐπεὶ οὐ πολὺ ναῖεν ἀπ' αὐτοῦ·
τὸν πῦρ κῆαι ἄνωγε βοὴν ἀγαθὸς Μενέλαος
ὀπτῆσαί τε κρεῶν· ὁ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.
αὐτὸς δ' ἐς θάλαμον κατεβήσετο κηώεντα,
οὐκ οἷος, ἅμα τῷ γ' Ἑλένη κίε καὶ Μεγαπένθης.
ἀλλ' ὅτε δή ῥ' ἵκανον ὅθι κειμήλια κεῖτο,
Ἀτρεΐδης μὲν ἔπειτα δέπας λάβεν ἀμφικύπελλον,
υἱὸν δὲ κρητῆρα φέρειν Μεγαπένθε' ἄνωγεν
ἀργύρεον· Ἑλένη δὲ παρίστατο φωριαμοῖσιν,
ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, οὓς κάμεν αὐτή.
τῶν ἕν' ἀειραμένη Ἑλένη φέρε, δῖα γυναικῶν,
ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,

[1] Lines 78–85 were rejected by Aristarchus.

boundless earth. And if thou art fain to journey through Hellas and mid-Argos, be it so, to the end that I may myself go with thee, and I will yoke for thee horses, and lead thee to the cities of men. Nor will any one send us away empty-handed, but will give us some one thing at least to bear with us, a fair brazen tripod or cauldron, or a pair of mules, or a golden cup."

Then wise Telemachus answered him: "Menelaus, son of Atreus, fostered of Zeus, leader of hosts, rather would I go at once to my home, for when I departed I left behind me no one to watch over my possessions. I would not that in seeking for my godlike father I myself should perish, or some goodly treasure be lost from my halls."

Now when Menelaus, good at the war-cry, heard this, he straightway bade his wife and her handmaids make ready a meal in the halls of the abundant store that was within. Up to him then came Eteoneus, son of Boethoüs, just risen from his bed, for he dwelt not far from him. Him Menelaus, good at the war-cry, bade kindle a fire and roast of the flesh; and he heard, and obeyed. And Menelaus himself went down to his vaulted[1] treasure-chamber, not alone, for with him went Helen and Megapenthes. But when they came to the place where his treasures were stored, the son of Atreus took a two-handled cup, and bade his son Megapenthes bear a mixing bowl of silver. And Helen came up to the chests in which were her richly-broidered robes, that she herself had wrought. One of these Helen, the beautiful lady, lifted out and bore away, the one that was

[1] Possibly "fragrant."

ἀστὴρ δ' ὡς ἀπέλαμπεν· ἔκειτο δὲ νείατος ἄλλων.
βὰν δ' ἰέναι προτέρω διὰ δώματος, ἦος ἵκοντο
Τηλέμαχον· τὸν δὲ προσέφη ξανθὸς Μενέλαος·
"Τηλέμαχ', ἦ τοι νόστον, ὅπως φρεσὶ σῇσι μενοινᾷς,
ὥς τοι Ζεὺς τελέσειεν, ἐρίγδουπος πόσις Ἥρης.
δώρων δ', ὅσσ' ἐν ἐμῷ οἴκῳ κειμήλια κεῖται,
δώσω ὃ κάλλιστον καὶ τιμητέστατόν ἐστι.
δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ
ἐστὶν ἅπας, χρυσῷ δ' ἐπὶ χείλεα κεκράανται,
ἔργον δ' Ἡφαίστοιο· πόρεν δέ ἑ Φαίδιμος ἥρως
Σιδονίων βασιλεύς, ὅθ' ἑὸς δόμος ἀμφεκάλυψε
κεῖσέ με νοστήσαντα· τεὴν δ' ἐθέλω τόδ' ὀπάσσαι."[1]
Ὣς εἰπὼν ἐν χειρὶ τίθει δέπας ἀμφικύπελλον
ἥρως Ἀτρεΐδης· ὁ δ' ἄρα κρητῆρα φαεινὸν
θῆκ' αὐτοῦ προπάροιθε φέρων κρατερὸς Μεγαπένθης,
ἀργύρεον· Ἑλένη δὲ παρίστατο καλλιπάρῃος
πέπλον ἔχουσ' ἐν χερσίν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
"Δῶρόν τοι καὶ ἐγώ, τέκνον φίλε, τοῦτο δίδωμι,
μνῆμ' Ἑλένης χειρῶν, πολυηράτου ἐς γάμου ὥρην,
σῇ ἀλόχῳ φορέειν· τῆος δὲ φίλῃ παρὰ μητρὶ
κείσθω ἐνὶ μεγάρῳ. σὺ δέ μοι χαίρων ἀφίκοιο
οἶκον ἐϋκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν."
Ὣς εἰποῦσ' ἐν χερσὶ τίθει, ὁ δ' ἐδέξατο χαίρων.
καὶ τὰ μὲν ἐς πείρινθα τίθει Πεισίστρατος ἥρως
δεξάμενος, καὶ πάντα ἑῷ θηήσατο θυμῷ·
τοὺς δ' ἦγε πρὸς δῶμα κάρη ξανθὸς Μενέλαος.

[1] Lines 113–9 (= iv. 613–9) are omitted in some MSS.

fairest in its broideries, and the amplest. It shone like a star, and lay beneath all the rest. Then they went forth through the house until they came to Telemachus; and fair-haired Menelaus spoke to him, and said:

"Telemachus, may Zeus, the loud-thundering lord of Here, verily bring to pass for thee thy return, even as thy heart desires. And of all the gifts that lie stored as treasures in my house, I will give thee that one which is fairest and costliest. I will give thee a well-wrought mixing-bowl. It is all of silver, and with gold are the rims thereof gilded, the work of Hephaestus; and the warrior Phaedimus, king of the Sidonians, gave it me, when his house sheltered me as I came thither; and now I am minded to give it to thee."

So saying, the warrior, son of Atreus, placed the two-handled cup in his hands. And the strong Megapenthes brought the bright mixing-bowl of silver and set it before him, and fair-cheeked Helen came up with the robe in her hands, and spoke, and addressed him:

"Lo, I too give thee this gift, dear child, a remembrance of the hands of Helen, against the day of thy longed-for marriage, for thy bride to wear it. But until then let it lie in thy halls in the keeping of thy dear mother. And for thyself I wish that with joy thou mayest reach thy well-built house and thy native land."

So saying, she placed it in his hands, and he took it gladly. And the prince Peisistratus took the gifts, and laid them in the box of the chariot, and gazed at them all wondering in his heart. Then fair-haired Menelaus led them to the house, and the two sat down

ἐζέσθην δ' ἄρ' ἔπειτα κατὰ κλισμούς τε θρόνους τε.
χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα·
εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων·[1]
πὰρ δὲ Βοηθοΐδης κρέα δαίετο καὶ νέμε μοίρας·
οἰνοχόει δ' υἱὸς Μενελάου κυδαλίμοιο.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
δὴ τότε Τηλέμαχος καὶ Νέστορος ἰγλαὸς υἱὸς
ἵππους τε ζεύγνυντ' ἀνά θ' ἅρματα ποικίλ' ἔβαινον,
ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου.
τοὺς δὲ μετ' Ἀτρεΐδης ἕκιε ξανθὸς Μενέλαος,
οἶνον ἔχων ἐν χειρὶ μελίφρονα δεξιτερῇφι,
ἐν δέπαϊ χρυσέῳ, ὄφρα λείψαντε κιοίτην.
στῆ δ' ἵππων προπάροιθε, δεδισκόμενος δὲ προσηύδα·
" Χαίρετον, ὦ κούρω, καὶ Νέστορι ποιμένι λαῶν
εἰπεῖν· ἦ γὰρ ἔμοι γε πατὴρ ὡς ἤπιος ἦεν,
ἧος ἐνὶ Τροίῃ πολεμίζομεν υἷες Ἀχαιῶν."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
" Καὶ λίην κείνῳ γε, διοτρεφές, ὡς ἀγορεύεις,
πάντα τάδ' ἐλθόντες καταλέξομεν· αἴ γὰρ ἐγὼν ὡς
νοστήσας Ἰθάκηνδε, κιχὼν Ὀδυσῆ' ἐνὶ οἴκῳ,
εἴποιμ' ὡς παρὰ σεῖο τυχὼν φιλότητος ἀπάσης
ἔρχομαι, αὐτὰρ ἄγω κειμήλια πολλὰ καὶ ἐσθλά."
Ὣς ἄρα οἱ εἰπόντι ἐπέπτατο δεξιὸς ὄρνις,
αἰετὸς ἀργὴν χῆνα φέρων ὀνύχεσσι πέλωρον,

[1] Line 139 is omitted in most MSS.

on chairs and high seats. And a handmaid brought water for the hands in a fair pitcher of gold, and poured it over a silver basin for them to wash, and beside them drew up a polished table. And the grave housewife brought and set before them bread, and therewith meats in abundance, granting freely of her store. And hard by the son of Boethoüs carved the meat, and divided the portions, and the son of glorious Menelaus poured the wine. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, then Telemachus and the glorious son of Nestor yoked the horses and mounted the inlaid car, and drove forth from the gateway and the echoing portico. After them went the son of Atreus, fair-haired Menelaus, bearing in his right hand honey-hearted wine in a cup of gold, that they might pour libations ere they set out. And he took his stand before the horses, and pledged the youths, and said:

"Fare ye well, young men, and bear greeting to Nestor, shepherd of the host, for verily he was kind as a father to me, while we sons of the Achaeans warred in the land of Troy."

Then wise Telemachus answered him: "Aye, verily, king, fostered of Zeus, to him will we tell all this on our coming, as thou dost bid. And I would that, when I return to Ithaca, I might as surely find Odysseus in his house, to tell him how I met with every kindness at thy hands, ere I departed and bring with me treasures many and goodly."

Even as he spoke a bird flew by on the right, an eagle, bearing in his talons a great, white goose, a

ἦμερον ἐξ αὐλῆς· οἱ δ' ἰύζοντες ἕποντο
ἀνέρες ἠδὲ γυναῖκες· ὁ δέ σφισιν ἐγγύθεν ἐλθὼν
δεξιὸς ἤϊξε πρόσθ' ἵππων· οἱ δὲ ἰδόντες
γήθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἰάνθη.
τοῖσι δὲ Νεστορίδης Πεισίστρατος ἤρχετο μύθων·
"Φράζεο δή, Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
ἦ νῶϊν τόδ' ἔφηνε θεὸς τέρας ἦε σοὶ αὐτῷ."
Ὣς φάτο, μερμήριξε δ' ἀρηΐφιλος Μενέλαος,
ὅππως οἱ κατὰ μοῖραν ὑποκρίναιτο νοήσας.
τὸν δ' Ἑλένη τανύπεπλος ὑποφθαμένη φάτο μῦθον·
"Κλῦτέ μευ· αὐτὰρ ἐγὼ μαντεύσομαι, ὡς ἐνὶ θυμῷ
ἀθάνατοι βάλλουσι καὶ ὡς τελέεσθαι ὀΐω.
ὡς ὅδε χὴν' ἥρπαξ' ἀτιταλλομένην ἐνὶ οἴκῳ
ἐλθὼν ἐξ ὄρεος, ὅθι οἱ γενεή τε τόκος τε,
ὣς Ὀδυσεὺς κακὰ πολλὰ παθὼν καὶ πόλλ' ἐπαληθεὶς
οἴκαδε νοστήσει καὶ τίσεται· ἠὲ καὶ ἤδη
οἴκοι, ἀτὰρ μνηστῆρσι κακὸν πάντεσσι φυτεύει."
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Οὕτω νῦν Ζεὺς θείη, ἐρίγδουπος πόσις Ἥρης·
τῷ κέν τοι καὶ κεῖθι θεῷ ὣς εὐχετοώμην."
Ἦ καὶ ἐφ' ἵπποιϊν μάστιν βάλεν· οἱ δὲ μάλ' ὦκα
ἤϊξαν πεδίονδε διὰ πτόλιος μεμαῶτες.
οἱ δὲ πανημέριοι σεῖον ζυγὸν ἀμφὶς ἔχοντες.
δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί·
ἐς Φηρὰς δ' ἵκοντο Διοκλῆος ποτὶ δῶμα,
υἱέος Ὀρτιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα.
ἔνθα δὲ νύκτ' ἄεσαν, ὁ δὲ τοῖς πὰρ ξείνια θῆκεν.

tame fowl from the yard, and men and women followed shouting. But the eagle drew near to them, and darted off to the right in front of the horses; and they were glad as they saw it, and the hearts in the breasts of all were cheered. And among them Peisistratus, son of Nestor, was first to speak:

"Consider, Menelaus, fostered of Zeus, leader of hosts, whether it was for us two that the god showed this sign, or for thyself."

So he spoke, and Menelaus, dear to Ares, pondered how he might with understanding interpret the sign aright. But long-robed Helen took the word from him, and said:

"Hear me, and I will prophesy as the immortals put it into my heart, and as I think it will be brought to pass. Even as this eagle came from the mountain, where are his kin, and where he was born, and snatched up the goose that was bred in the house, even so shall Odysseus return to his home after many toils and many wanderings, and shall take vengeance; or even now he is at home, and is sowing the seeds of evil for all the wooers."

Then again wise Telemachus answered her: "So may Zeus grant, the loud-thundering lord of Here; then will I even there ever pray to thee, as to a god."

He spoke, and touched the two horses with the lash, and they sped swiftly toward the plain, coursing eagerly through the city. So all day long they shook the yoke they bore about their necks. And the sun set, and all the ways grew dark. And they came to Pherae, to the house of Diocles, son of Ortilochus, whom Alpheus begot. There they spent the night, and before them he set the entertainment due to strangers.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
ἵππους τε ζεύγνυντ' ἀνά θ' ἅρματα ποικίλ' ἔβαινον,
ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου·
μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἄκοντε πετέσθην.
αἶψα δ' ἔπειθ' ἵκοντο Πύλου αἰπὺ πτολίεθρον·
καὶ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱόν·
"Νεστορίδη, πῶς κέν μοι ὑποσχόμενος τελέσειας
μῦθον ἐμόν; ξεῖνοι δὲ διαμπερὲς εὐχόμεθ' εἶναι
ἐκ πατέρων φιλότητος, ἀτὰρ καὶ ὁμήλικές εἰμεν·
ἤδε δ' ὁδὸς καὶ μᾶλλον ὁμοφροσύνῃσιν ἐνήσει.
μή με παρὲξ ἄγε νῆα, διοτρεφές, ἀλλὰ λίπ' αὐτοῦ,
μή μ' ὅ γέρων ἀέκοντα κατάσχῃ ᾧ ἐνὶ οἴκῳ
ἱέμενος φιλέειν· ἐμὲ δὲ χρεὼ θᾶσσον ἱκέσθαι."
Ὣς φάτο, Νεστορίδης δ' ἄρ' ἐῷ συμφράσσατο θυμῷ,
ὅππως οἱ κατὰ μοῖραν ὑποσχόμενος τελέσειεν.
ὧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι·
στρέψ' ἵππους ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης,
νηῒ δ' ἐνὶ πρύμνῃ ἐξαίνυτο κάλλιμα δῶρα,
ἐσθῆτα χρυσόν τε, τά οἱ Μενέλαος ἔδωκε·
καί μιν ἐποτρύνων ἔπεα πτερόεντα προσηύδα·
"Σπουδῇ νῦν ἀνάβαινε κέλευέ τε πάντας ἑταίρους,
πρὶν ἐμὲ οἶκαδ' ἱκέσθαι ἀπαγγεῖλαί τε γέροντι.
εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
οἷος κείνου θυμὸς ὑπέρβιος, οὔ σε μεθήσει,
ἀλλ' αὐτὸς καλέων δεῦρ' εἴσεται, οὐδέ ἕ φημι
ἄψ ἰέναι κενεόν· μάλα γὰρ κεχολώσεται ἔμπης."

As soon as early Dawn appeared, the rosy-fingered, they yoked the horses, and mounted the inlaid car, and drove forth from the gateway and the echoing portico. Then Peisistratus touched the horses with the whip to start them, and nothing loath the pair sped onward, and soon thereafter they reached the steep citadel of Pylos. Then Telemachus spoke to the son of Nestor, saying:

"Son of Nestor, wilt thou now make me a promise, and fulfil it, as I bid? Friends from of old we call ourselves by reason of our fathers' friendship, and we are moreover of the same age, and this journey shall yet more stablish us in oneness of heart. Lead me not past my ship, O thou fostered of Zeus, but leave me there, lest that old man keep me in his house against my will, fain to show me kindness, whereas I must needs hasten home."

So he spoke, and the son of Nestor took counsel with his heart, how he might duly give the promise and fulfil it. And, as he pondered, this seemed to him the better course. He turned his horses to the swift ship and the shore of the sea, and took out, and set in the stern of the ship the beautiful gifts, the raiment and gold, which Menelaus gave him. And he urged on Telemachus, and addressed him with winged words:

"Make haste now to go on board, and bid all thy comrades to do likewise, before I reach home and bring the old man word. For well I know this in mind and heart, so masterful is his spirit he will not let thee go, but will himself come hither to bid thee to his house; and, I tell thee, he will not go back without thee; for very wroth will he be, despite of all."

Ὣς ἄρα φωνήσας ἔλασεν καλλίτριχας ἵππους
ἂψ Πυλίων εἰς ἄστυ, θοῶς δ' ἄρα δώμαθ' ἵκανε.
Τηλέμαχος δ' ἑτάροισιν ἐποτρύνων ἐκέλευσεν·
"Ἐγκοσμεῖτε τὰ τεύχε', ἑταῖροι, νηὶ μελαίνῃ,
αὐτοί τ' ἀμβαίνωμεν, ἵνα πρήσσωμεν ὁδοῖο."
Ὣς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο,
αἶψα δ' ἄρ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον.
Ἦ τοι ὁ μὲν τὰ πονεῖτο καὶ εὔχετο, θῦε δ' Ἀθήνῃ
νηὶ παρὰ πρύμνῃ· σχεδόθεν δέ οἱ ἤλυθεν ἀνὴρ
τηλεδαπός, φεύγων ἐξ Ἄργεος ἄνδρα κατακτάς,
μάντις· ἀτὰρ γενεήν γε Μελάμποδος ἔκγονος ἦεν,
ὃς πρὶν μέν ποτ' ἔναιε Πύλῳ ἔνι, μητέρι μήλων,
ἀφνειὸς Πυλίοισι μέγ' ἔξοχα δώματα ναίων·
δὴ τότε γ' ἄλλων δῆμον ἀφίκετο, πατρίδα φεύγων
Νηλέα τε μεγάθυμον, ἀγαυότατον ζωόντων,
ὅς οἱ χρήματα πολλὰ τελεσφόρον εἰς ἐνιαυτὸν
εἶχε βίῃ. ὁ δὲ τῆος ἐνὶ μεγάροις Φυλάκοιο
δεσμῷ ἐν ἀργαλέῳ δέδετο, κρατερὰ δ' ἄλγεα πάσχων
εἵνεκα Νηλῆος κούρης ἄτης τε βαρείης,
τήν οἱ ἐπὶ φρεσὶ θῆκε θεὰ δασπλῆτις Ἐρινύς.
ἀλλ' ὁ μὲν ἔκφυγε κῆρα καὶ ἤλασε βοῦς ἐριμύκους
ἐς Πύλον ἐκ Φυλάκης καὶ ἐτίσατο ἔργον ἀεικὲς
ἀντίθεον Νηλῆα, κασιγνήτῳ δὲ γυναῖκα

[1] Neleus, son of Poseidon, had a daughter, Pero, fair above all women. He declared that he would give her in marriage to no one but to him who should bring from Phylace the kine of Iphiclus. Melampus undertook the task on behalf of his brother, Bias, but was captured and imprisoned for a year by Iphiclus. During this time Neleus seized and held the goods

So saying, he drove his horses with beautiful mane back to the city of the Pylians, and speedily reached the palace. And Telemachus called to his men, and gave command to them, saying:

"Set all the gear in order, men, in the black ship, and let us go on board ourselves, that we may speed on our way."

So he spoke, and they readily hearkened and obeyed; and at once they went on board, and sat down upon the benches.

He verily was busied thus, and was praying and offering sacrifice to Athene by the stern of the ship, when there drew nigh to him a man from a far land, one that was fleeing out of Argos because he had slain a man; and he was a seer. By lineage he was sprung from Melampus, who of old dwelt in Pylos, mother of flocks, a rich man and one that had a very wealthy house among the Pylians, but had afterward come to a land of strangers, fleeing from his country and from great-hearted Neleus, the lordliest of living men, who for a full year had kept much wealth from him by force.[1] Now Melampus meanwhile lay bound with bitter bonds in the halls of Phylacus, suffering grievous pains because of the daughter of Neleus, and the terrible blindness of heart which the goddess, the Erinys, who brings houses to ruin,[2] had laid upon him. Howbeit he escaped his fate, and drove off the deep-lowing kine from Phylace to Pylos, and avenged the cruel deed upon godlike Neleus, and brought the maiden

of Melampus. The latter, however, won his freedom through his skill as a diviner, and drove off the kine to Pylos. He then avenged himself on Neleus, and gave Pero to be the bride of Bias. See xi. 287–97.

[2] Others render "who smites heavily."

ἠγάγετο πρὸς δώματ'. ὁ δ' ἄλλων ἵκετο δῆμον.
Ἄργος ἐς ἱππόβοτον· τόθι γάρ νύ οἱ αἴσιμον ἦεν
ναιέμεναι πολλοῖσιν ἀνάσσοντ' Ἀργείοισιν. 240
ἔνθα δ' ἔγημε γυναῖκα καὶ ὑψερεφὲς θετο δῶμα,
γείνατο δ' Ἀντιφάτην καὶ Μάντιον, υἷε κραταιώ.
Ἀντιφάτης μὲν ἔτικτεν Ὀϊκλῆα μεγάθυμον,
αὐτὰρ Ὀϊκλείης λαοσσόος Ἀμφιάραος,
ὃν περὶ κῆρι φίλει Ζεύς τ' αἰγίοχος καὶ Ἀπόλλων 245
παντοίην φιλότητ'· οὐδ' ἵκετο γήραος οὐδόν,
ἀλλ' ὄλετ' ἐν Θηβῃσι γυναίων εἵνεκα δώρων.
τοῦ δ' υἱεῖς ἐγένοντ' Ἀλκμαίων Ἀμφίλοχός τε.
Μάντιος αὖ τέκετο Πολυφείδεά τε Κλεῖτόν τε·
ἀλλ' ἦ τοι Κλεῖτον χρυσόθρονος ἥρπασεν Ἠὼς 250
κάλλεος εἵνεκα οἷο, ἵν' ἀθανάτοισι μετείη· [1]
αὐτὰρ ὑπέρθυμον Πολυφείδεα μάντιν Ἀπόλλων
θῆκε βροτῶν ὄχ' ἄριστον, ἐπεὶ θάνεν Ἀμφιάραος·
ὃς ῥ' Ὑπερησίηνδ' ἀπενάσσατο πατρὶ χολωθείς,
ἔνθ' ὅ γε ναιετάων μαντεύετο πᾶσι βροτοῖσιν. 255

Τοῦ μὲν ἄρ' υἱὸς ἐπῆλθε, Θεοκλύμενος δ' ὄνομ' ἦεν,
ὃς τότε Τηλεμάχου πέλας ἵστατο· τὸν δ' ἐκίχανεν
σπένδοντ' εὐχόμενόν τε θοῇ παρὰ νηῒ μελαίνῃ,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"Ὦ φίλ', ἐπεί σε θύοντα κιχάνω τῷδ' ἐνὶ χώρῳ, 260
λίσσομ' ὑπὲρ θυέων καὶ δαίμονος, αὐτὰρ ἔπειτα
σῆς τ' αὐτοῦ κεφαλῆς καὶ ἑταίρων, οἵ τοι ἕπονται,
εἰπέ μοι εἰρομένῳ νημερτέα μηδ' ἐπικεύσῃς·
τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες:"
Τὸν δ' αὖ Τηλέμαχος πεπυυμένος ἀντίον ηὔδα· 265

[1] Line 251 was rejected by Aristarchus.

home to be his own brother's wife. For himself, he went to the land of other men, to horse-pasturing Argos, for there it was appointed him to dwell, bearing sway over many Argives. There he wedded a wife and built him a high-roofed house, and begot Antiphates and Mantius, two stalwart sons. Now Antiphates begot great-hearted Oïcles, and Oïcles Amphiaraus, the rouser of the host, whom Zeus, who bears the aegis, and Apollo heartily loved with all manner of love. Yet he did not reach the threshold of old age, but died in Thebe, because of a woman's gifts. To him were born sons, Alcmaeon and Amphilochus. And Mantius on his part begot Polypheides and Cleitus. Now Cleitus golden-throned Dawn snatched away by reason of his beauty, that he might dwell with the immortals; but of Polypheides, high of heart, Apollo made a seer, far the best of mortals, after that Amphiaraus was dead. He removed to Hyperesia, having waxed wroth with his father, and there he dwelt and prophesied to all men.

His son it was, Theoclymenus by name, who now came and stood by Telemachus; and he found him pouring libations and praying by his swift, black ship, and he spoke, and addressed him with winged words:

"Friend, since I find thee making burnt-offering in this place, I beseech thee by thine offerings and by the god, aye, and by thine own life and the lives of thy comrades who follow thee, tell me truly what I ask, and hide it not. Who art thou among men, and from whence? Where is thy city, and where thy parents?"

And wise Telemachus answered him: "Then

"Τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
ἐξ Ἰθάκης γένος εἰμί, πατὴρ δέ μοί ἐστιν Ὀδυσσεύς,
εἴ ποτ' ἔην· νῦν δ' ἤδη ἀπέφθιτο λυγρῷ ὀλέθρῳ.
τοὔνεκα νῦν ἑτάρους τε λαβὼν καὶ νῆα μέλαιναν
ἦλθον πευσόμενος πατρὸς δὴν οἰχομένοιο."
Τὸν δ' αὖτε προσέειπε Θεοκλύμενος θεοειδής·
"Οὔτω τοι καὶ ἐγὼν ἐκ πατρίδος, ἄνδρα κατακτὰς
ἔμφυλον· πολλοὶ δὲ κασίγνητοί τε ἔται τε
Ἄργος ἀν' ἱππόβοτον, μέγα δὲ κρατέουσιν Ἀχαιῶν.
τῶν ὑπαλευάμενος θάνατον καὶ κῆρα μέλαιναν
φεύγω, ἐπεί νύ μοι αἶσα κατ' ἀνθρώπους ἀλάλησθαι.
ἀλλά με νηὸς ἔφεσσαι, ἐπεί σε φυγὼν ἱκέτευσα,
μή με κατακτείνωσι· διωκέμεναι γὰρ ὀΐω."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Οὐ μὲν δή σ' ἐθέλοντά γ' ἀπώσω νηὸς ἑΐσης,
ἀλλ' ἕπευ· αὐτὰρ κεῖθι φιλήσεαι, οἷά κ' ἔχωμεν."
Ὣς ἄρα φωνήσας οἱ ἐδέξατο χάλκεον ἔγχος,
καὶ τό γ' ἐπ' ἰκριόφιν τάνυσεν νεὸς ἀμφιελίσσης·
ἂν δὲ καὶ αὐτὸς νηὸς ἐβήσετο ποντοπόροιο.
ἐν πρύμνῃ δ' ἄρ' ἔπειτα καθέζετο, πὰρ δὲ οἱ αὐτῷ
εἷσε Θεοκλύμενον· τοὶ δὲ πρυμνήσι' ἔλυσαν.
Τηλέμαχος δ' ἑτάροισιν ἐποτρύνας ἐκέλευσεν
ὅπλων ἅπτεσθαι· τοὶ δ' ἐσσυμένως ἐπίθοντο.
ἱστὸν δ' εἰλάτινον κοίλης ἔντοσθε μεσόδμης
στῆσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἔδησαν,
ἕλκον δ' ἱστία λευκὰ ἐϋστρέπτοισι βοεῦσι.

verily, stranger, will I frankly tell thee all. Of Ithaca I am by birth, and my father is Odysseus, as sure as ever[1] such a one there was; but now he has perished by a pitiful fate. Therefore have I now taken my comrades and a black ship, and am come to seek tidings of my father, that has long been gone."

Then godlike Theoclymenus answered him: "Even so have I, too, fled from my country, for that I slew a man, one of mine own kin. And many brethren and kinsmen of his there are in horse-pasturing Argos, and mightily do they bear sway over the Achaeans. It is to shun death and black fate at their hands that I flee, for, I ween, it is my lot to be a wanderer among men. But do thou set me on thy ship, since in my flight I have made prayer to thee, lest they utterly slay me; for methinks they are in pursuit."

And wise Telemachus answered him: "Then will I in no wise thrust thee from my shapely ship, since thou art eager to come. Nay, follow with us, and in our home shalt thou find entertainment such as we have."

So saying, he took from him his spear of bronze, and laid it at length on the deck of the curved ship, and himself went aboard the seafaring ship. Then he sat down in the stern and made Theoclymenus sit down beside him; and his men loosed the stern-cables. And Telemachus called to his men and bade them lay hold of the tackling, and they quickly obeyed. The mast of fir they raised and set in the hollow socket, and made it fast with fore-stays, and hauled up the white sail with twisted thongs of ox-

[1] Others render "if ever"; but εἰ is not here conditional; see Monro.

τοῖσιν δ' ἵκμενόν οὖρον ἵει γλαυκῶπις Ἀθήνη,
λάβρον ἐπαιγίζοντα δι' αἰθέρος, ὄφρα τάχιστα
νηῦς ἀνύσειε θέουσα θαλάσσης ἅλμυρὸν ὕδωρ.
βὰν δὲ παρὰ Κρουνοὺς καὶ Χαλκίδα καλλιρέεθρον.[1]
Δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί·
ἡ δὲ Φεὰς ἐπέβαλλεν ἐπειγομένη Διὸς οὖρῳ
ἠδὲ παρ' Ἤλιδα δῖαν, ὅθι κρατέουσιν Ἐπειοί.
ἔνθεν δ' αὖ νήσοισιν ἐπιπροέηκε θοῇσιν,
ὁρμαίνων ἤ κεν θάνατον φύγοι ἦ κεν ἁλώῃ.
Τὼ δ' αὖτ' ἐν κλισίῃ Ὀδυσεὺς καὶ δῖος ὑφορβὸς
δορπείτην· παρὰ δέ σφιν ἐδόρπεον ἀνέρες ἄλλοι.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
τοῖς δ' Ὀδυσεὺς μετέειπε, συβώτεω πειρητίζων,
ἤ μιν ἔτ' ἐνδυκέως φιλέοι μεῖναί τε κελεύοι
αὐτοῦ ἐνὶ σταθμῷ, ἦ ὀτρύνειε πόλινδε·
" Κέκλυθι νῦν, Εὔμαιε, καὶ ἄλλοι πάντες ἑταῖροι·
ἠῶθεν προτὶ ἄστυ λιλαίομαι ἀπονέεσθαι
πτωχεύσων, ἵνα μή σε κατατρύχω καὶ ἑταίρους.
ἀλλά μοι εὖ θ' ὑπόθευ καὶ ἄμ' ἡγεμόν' ἐσθλὸν ὄπασσον
ὅς κέ με κεῖσ' ἀγάγῃ· κατὰ δὲ πτόλιν αὐτὸς ἀνάγκῃ
πλάγξομαι, αἴ κέν τις κοτύλην καὶ πύρνον ὀρέξῃ.
καί κ' ἐλθὼν πρὸς δῶματ' Ὀδυσσῆος θείοιο
ἀγγελίην εἴποιμι περίφρονι Πηνελοπείῃ,
καί κε μνηστήρεσσιν ὑπερφιάλοισι μιγείην,

[1] Line 295 is twice cited by Strabo, but is not found in any MS. of the *Odyssey*.

[1] No satisfactory explanation of this obscure epithet can be given. It is barely possible that the epithet proper to a ship passing swiftly by the islands has been transferred to

hide. And flashing-eyed Athene sent them a favourable wind, blowing strongly through the sky, that, speeding swiftly, the ship might accomplish her way over the salt water of the sea. So they fared past Crouni and Chalcis, with its beautiful streams.

Now the sun set and all the ways grew dark. And the ship drew near to Pheae, sped by the wind of Zeus, and on past goodly Elis, where the Epeans hold sway. From thence again he steered for the swift isles,[1] pondering whether he should escape death or be taken.

But the two, Odysseus and the goodly swineherd, were supping in the hut, and with them supped the other men. But when they had put from them the desire of food and drink, Odysseus spoke among them, making trial of the swineherd to see whether he would still entertain him with kindly care and bid him remain there at the farmstead, or send him forth to the city:

"Hearken now, Eumaeus, and all ye other men. In the morning I am minded to go forth to the city to beg, that I may not be the ruin of thee and of thy men. Now then, give me good counsel, and send with me a trusty guide to lead me thither; but through the city will I wander by myself perforce, in the hope that one haply will give me a cup of water and a loaf. Aye, and I would go to the house of godlike Odysseus and bear tidings to the wise Penelope, and join the company of the insolent wooers, if perchance they may give me a meal, since

the islands themselves; for this the use of "celerrimum" in Tacitus, *Annals*, iii. 1, is adduced as a parallel. Others follow Strabo in rendering θοῇσιν by "pointed," connecting the word with the verb θοάω (*cf.* ix. 327); this, however, is most uncertain.

εἴ μοι δεῖπνον δοῖεν ὀνείατα μυρί' ἔχοντες.
αἶψά κεν εὖ δρώοιμι μετὰ σφίσιν ἄσσ' ἐθέλοιεν.
ἐκ γάρ τοι ἐρέω, σὺ δὲ σύνθεο καί μευ ἄκουσον·
Ἑρμείαο ἔκητι διακτόρου, ὅς ῥά τε πάντων
ἀνθρώπων ἔργοισι χάριν καὶ κῦδος ὀπάζει,
δρηστοσύνῃ οὐκ ἄν μοι ἐρίσσειε βροτὸς ἄλλος,
πῦρ τ' εὖ νηῆσαι διά τε ξύλα δανὰ[1] κεάσσαι,
δαιτρεῦσαί τε καὶ ὀπτῆσαι καὶ οἰνοχοῆσαι,
οἷά τε τοῖς ἀγαθοῖσι παραδρώωσι χέρηες."
Τὸν δὲ μέγ' ὀχθήσας προσέφης, Εὔμαιε συβῶτα·
"Ὦ μοι, ξεῖνε, τίη τοι ἐνὶ φρεσὶ τοῦτο νόημα
ἔπλετο; ἦ σύ γε πάγχυ λιλαίεαι αὐτόθ' ὀλέσθαι,
εἰ δὴ μνηστήρων ἐθέλεις καταδῦναι ὅμιλον,
τῶν ὕβρις τε βίη τε σιδήρεον οὐρανὸν ἵκει.
οὔ τοι τοιοίδ' εἰσὶν ὑποδρηστῆρες ἐκείνων,
ἀλλὰ νέοι, χλαίνας εὖ εἱμένοι ἠδὲ χιτῶνας,
αἰεὶ δὲ λιπαροὶ κεφαλὰς καὶ καλὰ πρόσωπα,
οἵ σφιν ὑποδρώωσιν· ἐΰξεστοι δὲ τράπεζαι
σίτου καὶ κρειῶν ἠδ' οἴνου βεβρίθασιν.
ἀλλὰ μέν'· οὐ γάρ τίς τοι ἀνιᾶται παρεόντι,
οὔτ' ἐγὼ οὔτε τις ἄλλος ἑταίρων, οἵ μοι ἔασιν.
αὐτὰρ ἐπὴν ἔλθῃσιν Ὀδυσσῆος φίλος υἱός,
κεἵνός σε χλαῖνάν τε χιτῶνά τε εἵματα ἕσσει,
πέμψει δ' ὅππη σε κραδίη θυμός τε κελεύει."
Τὸν δ' ἠμείβετ' ἔπειτα πολύτλας δῖος Ὀδυσσεύς·
"Αἴθ' οὕτως, Εὔμαιε, φίλος Διὶ πατρὶ γένοιο
ὡς ἐμοί, ὅττι μ' ἔπαυσας ἄλης καὶ οἰζύος αἰνῆς.
πλαγκτοσύνης δ' οὐκ ἔστι κακώτερον ἄλλο βροτοῖσιν·
ἀλλ' ἕνεκ' οὐλομένης γαστρὸς κακὰ κήδε' ἔχουσιν
ἀνέρες, ὅν τιν' ἵκηται ἄλη καὶ πῆμα καὶ ἄλγος.

[1] δανὰ: πολλὰ.
[2] Line 345 is omitted in many MSS.

they have good cheer in abundance. Straightway might I do good service among them in all that they would. For I will tell thee, and do thou give heed and hearken. By the favour of Hermes, the messenger, who lends grace and glory to all men's work, in the business of serving no man beside can vie with me, in piling well a fire, in splitting dry faggots, in carving and roasting meat, and in pouring wine —in all things in which meaner men serve the noble."

Then deeply moved didst thou speak to him, swineherd Eumaeus: "Ah me, stranger, why has such a thought come into thy mind? Verily thou art fain utterly to perish there, if thou wouldest indeed enter the throng of the wooers, whose wantonness and violence reach the iron heaven. Not such as thou are their serving men; nay, they that serve them are young men, well clad in cloaks and tunics, and ever are their heads and bright faces sleek; and polished tables are laden with bread, and meat, and wine. Nay, abide here; there is none that is vexed by thy presence, not I, nor any other of the men that are with me. But when the dear son of Odysseus comes, he will himself clothe thee in a cloak and a tunic as raiment, and will send thee whithersoever thy heart and spirit bid thee go."

Then the much-enduring, goodly Odysseus answered him: "Would, Eumaeus, that thou mightest be as dear to father Zeus as thou art to me, for that thou hast made me cease from wandering and from grievous hardships. Than roaming naught else is more evil for mortals; yet for their cursed belly's sake men endure evil woes, when wandering and sorrow and

νῦν δ' ἐπεὶ ἰσχανάᾳς μεῖναί τέ με κεῖνον ἄνωγας,
εἶπ' ἄγε μοι περὶ μητρὸς Ὀδυσσῆος θείοιο
πατρός θ', ὃν κατέλειπεν ἰὼν ἐπὶ γήραος οὐδῷ,
ἤ που ἔτι ζώουσιν ὑπ' αὐγὰς ἠελίοιο,
ἦ ἤδη τεθνᾶσι καὶ εἰν Ἀΐδαο δόμοισι."

Τὸν δ' αὖτε προσέειπε συβώτης, ὄρχαμος ἀνδρῶν·
"Τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
Λαέρτης μὲν ἔτι ζώει, Διὶ δ' εὔχεται αἰεὶ
θυμὸν ἀπὸ μελέων φθίσθαι οἷς ἐν μεγάροισιν·
ἐκπάγλως γὰρ παιδὸς ὀδύρεται οἰχομένοιο
κουριδίης τ' ἀλόχοιο δαΐφρονος, ἥ ἑ μάλιστα
ἤκαχ' ἀποφθιμένη καὶ ἐν ὠμῷ γήραϊ θῆκεν.
ἣ δ' ἄχεϊ οὗ παιδὸς ἀπέφθιτο κυδαλίμοιο,
λευγαλέῳ θανάτῳ, ὡς μὴ θάνοι ὅς τις ἐμοί γε
ἐνθάδε ναιετάων φίλος εἴη καὶ φίλα ἔρδοι.
ὄφρα μὲν οὖν δὴ κείνη ἔην, ἀχέουσά περ ἔμπης,
τόφρα τί μοι φίλον ἔσκε μεταλλῆσαι καὶ ἐρέσθαι,
οὕνεκά μ' αὐτὴ θρέψεν ἅμα Κτιμένῃ τανυπέπλῳ,
θυγατέρ' ἰφθίμῃ, τὴν ὀπλοτάτην τέκε παίδων·
τῇ ὁμοῦ ἐτρεφόμην, ὀλίγον δέ τί μ' ἧσσον ἐτίμα.
αὐτὰρ ἐπεί ῥ' ἤβην πολυήρατον ἱκόμεθ' ἄμφω,
τὴν μὲν ἔπειτα Σάμηνδ' ἔδοσαν καὶ μυρί' ἔλοντο,
αὐτὰρ ἐμὲ χλαίνάν τε χιτῶνά τε εἵματ' ἐκείνη
καλὰ μάλ' ἀμφιέσασα, ποσὶν δ' ὑποδήματα δοῦσα
ἀγρόνδε προΐαλλε· φίλει δέ με κηρόθι μᾶλλον.
νῦν δ' ἤδη τούτων ἐπιδεύομαι· ἀλλά μοι αὐτῷ
ἔργον ἀέξουσιν μάκαρες θεοὶ ᾧ ἐπιμίμνω·
τῶν ἔφαγόν τ' ἔπιόν τε καὶ αἰδοίοισιν ἔδωκα.
ἐκ δ' ἄρα δεσποίνης οὐ μείλιχον ἔστιν ἀκοῦσαι

pain come upon them. But now, since thou keepest me here and biddest me await thy master, come, tell me of the mother of godlike Odysseus, and of the father, whom, when he went forth, he left behind him on the threshold of old age. Are they haply still living beneath the rays of the sun? or are they now dead and in the house of Hades?"

Then the swineherd, a leader of men, answered him: "Then verily, stranger, will I frankly tell thee. Laertes still lives, but ever prays to Zeus that his life may waste away from his limbs within his halls. For wondrously does he grieve for his son that is gone, and for the wise lady, his wedded wife, whose death troubled him most of all, and brought him to untimely old age. But she died of grief for her glorious son by a miserable death, as I would that no man may die who dwells here as my friend and does me kindness. So long as she lived, though it was in sorrow, it was ever a pleasure to me to ask and enquire after her, for she herself had brought me up with long-robed Ctimene, her noble daughter, whom she bore as her youngest child. With her was I brought up, and the mother honoured me little less than her own children. But when we both reached the longed-for prime of youth they sent her to Same to wed, and got themselves countless bridal gifts; but as for me, my lady clad me in a cloak and tunic, right goodly raiment, and gave me sandals for my feet and sent me forth to the field; but in her heart she loved me the more. But now I lack all this, though for my own part the blessed gods make to prosper the work to which I give heed. Therefrom have I eaten and drunk, and given to reverend strangers. But from my mistress I may hear naught

οὔτ᾽ ἔπος οὔτε τι ἔργον, ἐπεὶ κακὸν ἔμπεσεν οἴκῳ, 375
ἄνδρες ὑπερφίαλοι· μέγα δὲ δμῶες χατέουσιν
ἀντία δεσποίνης φάσθαι καὶ ἕκαστα πυθέσθαι
καὶ φαγέμεν πιέμεν τε, ἔπειτα δὲ καί τι φέρεσθαι
ἀγρόνδ᾽, οἷά τε θυμὸν ἀεὶ δμώεσσιν [1] ἰαίνει."

Τὸν δ᾽ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ὦ πόποι, ὡς ἄρα τυτθὸς ἐών, Εὔμαιε συβῶτα, 381
πολλὸν ἀπεπλάγχθης σῆς πατρίδος ἠδὲ τοκήων.
ἀλλ᾽ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ἠὲ διεπράθετο πτόλις ἀνδρῶν εὐρυάγυια,
ἦ ἔνι ναιετάασκε πατὴρ καὶ πότνια μήτηρ, 385
ἦ σέ γε μουνωθέντα παρ᾽ οἰεσιν ἢ παρὰ βουσὶν
ἄνδρες δυσμενέες νηυσὶν λάβον ἠδ᾽ ἐπέρασσαν
τοῦδ᾽ ἀνδρὸς πρὸς δώμαθ᾽, ὅ δ᾽ ἄξιον ὤνον ἔδωκε."

Τὸν δ᾽ αὖτε προσέειπε συβώτης, ὄρχαμος ἀνδρῶν·
"Ξεῖν᾽, ἐπεὶ ἂρ δὴ ταῦτά μ᾽ ἀνείρεαι ἠδὲ μεταλλᾷς, 390
σιγῇ νῦν ξυνίει καὶ τέρπεο, πῖνέ τε οἶνον
ἥμενος. αἵδε δὲ νύκτες ἀθέσφατοι· ἔστι μὲν εὕδειν,
ἔστι δὲ τερπομένοισιν ἀκούειν· οὐδέ τί σε χρή,
πρὶν ὥρη, καταλέχθαι· ἀνίη καὶ πολὺς ὕπνος.
τῶν δ᾽ ἄλλων ὅτινα κραδίη καὶ θυμὸς ἀνώγει, 395
εὑδέτω ἐξελθών· ἅμα δ᾽ ἠοῖ φαινομένηφι
δειπνήσας ἅμ᾽ ὕεσσιν ἀνακτορίησιν ἑπέσθω.
νῶϊ δ᾽ ἐνὶ κλισίῃ πίνοντέ τε δαινυμένω τε
κήδεσιν ἀλλήλων τερπώμεθα λευγαλέοισι,
μνωομένω· μετὰ γάρ τε καὶ ἄλγεσι τέρπεται ἀνήρ, 400
ὅς τις δὴ μάλα πολλὰ πάθῃ καὶ πόλλ᾽ ἐπαληθῇ.
τοῦτο δέ τοι ἐρέω ὅ μ᾽ ἀνείρεαι ἠδὲ μεταλλᾷς.

[1] ἀεὶ δμώεσσιν : ἐνὶ στήθεσσιν.

pleasant, whether word or deed, for a plague has fallen upon the house, even overweening men. Yet greatly do servants long to speak before their mistress, and learn of all, and to eat and drink, and thereafter to carry off somewhat also to the fields, such things as ever make the heart of a servant to grow warm."

Then Odysseus of many wiles answered him, and said: "Lo now, surely when thou wast but a child, swineherd Eumaeus, thou didst wander far from thy country and thy parents. But come now, tell me this, and declare it truly. Was a broad-wayed city of men sacked, wherein thy father and honoured mother dwelt? Or, when thou wast alone with thy sheep or cattle, did foemen take thee in their ships and bear thee for sale to the house of this thy master, who paid for thee a goodly price?"

Then the swineherd, a leader of men, answered him: "Stranger, since thou dost ask and question me of this, hearken now in silence, and take thy joy, and drink thy wine, as thou sittest here. These nights are wondrous long. There is time for sleep, and there is time to take joy in hearing tales; thou needest not lay thee down till it be time; there is weariness even in too much sleep. As for the rest, if any man's heart and spirit bid him, let him go forth and sleep, and at daybreak let him eat, and follow our master's swine. But we two will drink and feast in the hut, and will take delight each in the other's grievous woes, as we recall them to mind. For in after time a man finds joy even in woes, whosoever has suffered much, and wandered much. But this will I tell thee, of which thou dost ask and enquire.

"Νῆσός τις Συρίη κικλήσκεται, εἴ που ἀκούεις,
Ὀρτυγίης καθύπερθεν, ὅθι τροπαὶ ἠελίοιο.
οὔ τι περιπληθὴς λίην τόσον, ἀλλ' ἀγαθὴ μέν,
εὔβοτος, εὔμηλος, οἰνοπληθής, πολύπυρος.
πείνη δ' οὔ ποτε δῆμον ἐσέρχεται, οὐδέ τις ἄλλη
νοῦσος ἐπὶ στυγερὴ πελεται δειλοῖσι βροτοῖσιν·
ἀλλ' ὅτε γηράσκωσι πόλιν κατὰ φῦλ' ἀνθρώπων,
ἐλθὼν ἀργυρότοξος Ἀπόλλων Ἀρτέμιδι ξὺν
οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνεν.
ἔνθα δύω πόλες εἶχα δέ σφισι πάντα δέδασται·
τῇσιν δ' ἀμφοτέρῃσι πατὴρ ἐμὸς ἐμβασίλευε,
Κτήσιος Ὀρμενίδης, ἐπιείκελος ἀθανάτοισιν.

"Ἔνθα δὲ Φοίνικες ναυσίκλυτοι ἦλυθον ἄνδρες,
τρῶκται, μυρί' ἄγοντες ἀθύρματα νηὶ μελαίνῃ.
ἔσκε δὲ πατρὸς ἐμοῖο γυνὴ Φοίνισσ' ἐνὶ οἴκῳ,
καλή τε μεγάλη τε καὶ ἀγλαὰ ἔργα ἰδυῖα·
τὴν δ' ἄρα Φοίνικες πολυπαίπαλοι ἠπεροπευον.
πλυνούσῃ τις πρῶτα μίγη κοίλῃ παρὰ νηΐ
εὐνῇ καὶ φιλότητι, τά τε φρένας ἠεροπεύει
θηλυτέρῃσι γυναιξί, καί ἥ κ' εὐεργὸς ἔῃσιν.
εἰρώτα δὲ ἔπειτα τίς εἴη καὶ πόθεν ἔλθοι·
ἡ δὲ μάλ' αὐτίκα πατρὸς ἐπέφναδεν ὑψεοφὲς δῶ·

"'Ἐκ μὲν Σιδῶνος πολυχάλκου εὔχομαι εἶναι,
κούρη δ' εἶμ' Ἀρυβαντος ἐγὼ ῥυδὸν ἀφνειοῖο·
ἀλλά μ' ἀνήρπαξαν Τάφιοι ληΐστορες ἄνδρες
ἀγρόθεν ἐρχομένην, πέρασαν δέ τε δεῦρ' ἀγαγόντες
τοῦδ' ἀνδρὸς πρὸς δώμαθ'· ὁ δ' ἄξιον ὤνον ἔδωκε.'

"Τὴν δ' αὖτε προσέειπεν ἀνήρ, ὃς ἐμίσγετο λάθρη·
''Ἦ ῥά κε νῦν πάλιν αὖτις ἅμ' ἡμῖν οἴκαδ' ἔποιο,

"There is an isle called Syria, if haply thou hast heard thereof, above Ortygia, where are the turning-places of the sun. It is not so very thickly settled, but it is a good land, rich in herds, rich in flocks, full of wine, abounding in wheat. Famine never comes into the land, nor does any hateful sickness besides fall on wretched mortals; but when the tribes of men grow old throughout the city, Apollo, of the silver bow, comes with Artemis, and assails them with his gentle shafts, and slays them. In that isle are two cities, and all the land is divided between them, and over both ruled as king my father, Ctesius, son of Ormenus, a man like to the immortals.

"Thither came Phoenicians, men famed for their ships, greedy knaves, bringing countless trinkets in their black ship. Now there was in my father's house a Phoenician woman, comely and tall, and skilled in glorious handiwork. Her the wily Phoenicians beguiled. First, as she was washing clothes, one of them lay with her in love by the hollow ship; for this beguiles the minds of women, even though one be upright. Then he asked her who she was, and whence she came, and she straightway shewed him the high-roofed home of my father, and said:

"'Out of Sidon, rich in bronze, I declare that I come, and I am the daughter of Arybas, to whom wealth flowed in streams. But Taphian pirates seized me, as I was coming from the fields, and brought me hither, and sold me to the house of yonder man, and he paid for me a goodly price.'

"Then the man who had lain with her in secret answered her: 'Wouldest thou then return again with us to thy home, that thou mayest see the high-roofed

ὄφρα ἴδῃ πατρὸς καὶ μητέρος ὑψερεφὲς δῶ
αὐτούς τ'; ἦ γὰρ ἔτ' εἰσὶ καὶ ἀφνειοὶ καλέονται.'
"Τὸν δ' αὖτε προσέειπε γυνὴ καὶ ἀμείβετο μύθῳ·
'Εἴη κεν καὶ τοῦτ', εἴ μοι ἐθέλοιτέ γε, ναῦται,
ὅρκῳ πιστωθῆναι ἀπήμονά μ' οἴκαδ' ἀπάξειν.'
"Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπώμνυον ὡς ἐκέλευεν.
αὐτὰρ ἐπεί ῥ' ὅμοσάν τε τελεύτησάν τε τὸν ὅρκον,
τοῖς δ' αὖτις μετέειπε γυνὴ καὶ ἀμείβετο μύθῳ·
"'Σιγῇ νῦν, μή τίς με προσαυδάτω ἐπέεσσιν
ὑμετέρων ἑτάρων, ξυμβλήμενος ἢ ἐν ἀγυιῇ,
ἤ που ἐπὶ κρήνῃ· μή τις ποτὶ δῶμα γέροντι
ἐλθὼν ἐξείπῃ, ὁ δ' ὀϊσάμενος καταδήσῃ
δεσμῷ ἐν ἀργαλέῳ, ὑμῖν δ' ἐπιφράσσετ' ὄλεθρον.
ἀλλ' ἔχετ' ἐν φρεσὶ μῦθον, ἐπείγετε δ' ὦνον ὁδαίων.
ἀλλ' ὅτε κεν δὴ νηῦς πλείη βιότοιο γένηται,
ἀγγελίη μοι ἔπειτα θοῶς ἐς δώμαθ' ἱκέσθω·
οἴσω γὰρ καὶ χρυσόν, ὅτις χ' ὑποχείριος ἔλθῃ·
καὶ δέ κεν ἄλλ' ἐπίβαθρον ἐγὼν ἐθέλουσά γε δοίην.
παῖδα γὰρ ἀνδρὸς ἑῆος ἐνὶ μεγάροις ἀτιτάλλω,
κερδαλέον δὴ τοῖον, ἅμα τροχόωντα θύραζε·
τόν κεν ἄγοιμ' ἐπὶ νηός, ὁ δ' ὑμῖν μυρίον ὦνον
ἄλφοι, ὅπῃ περάσητε κατ' ἀλλοθρόους ἀνθρώπους.'
"'Ἡ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη πρὸς δώματα καλά,
οἱ δ' ἐνιαυτὸν ἅπαντα παρ' ἡμῖν αὖθι μένοντες
ἐν νηῒ γλαφυρῇ βίοτον πολὺν ἐμπολόωντο.
ἀλλ' ὅτε δὴ κοίλη νηῦς ἤχθετο τοῖσι νέεσθαι,
καὶ τότ' ἄρ' ἄγγελον ἦκαν, ὃς ἀγγείλειε γυναικί.
ἦλυθ' ἀνὴρ πολύϊδρις ἐμοῦ πρὸς δώματα πατρὸς
χρύσεον ὅρμον ἔχων, μετὰ δ' ἠλέκτροισιν ἔερτο.

house of thy father and mother, and see them too? For of a truth they yet live, and are accounted rich.'

"Then the woman answered him, and said: 'This may well be, if you sailors will pledge yourselves by an oath, that you will bring me safely home.'

"So she spoke, and they all gave an oath thereto, as she bade them. But when they had sworn and made an end of the oath, the woman again spoke among them, and made answer:

"'Be silent now, and let no one of your company speak to me, if he meets me in the street or haply at the well, lest some one go to the palace and tell the old king, and he wax suspicious and bind me with grievous bonds, and devise death for you. Nay, keep my words in mind, and speed the barter of your wares. But, when your ship is laden with goods, let a message come quickly to me at the palace; for I will also bring whatever gold comes under my hand. Aye, and I would gladly give another thing for my passage. There is a child of my noble[1] master, whose nurse I am in the palace, such a cunning child, who ever runs abroad with me. Him would I bring on board, and he would fetch you a vast price, wherever you might take him for sale among men of strange speech.'

"So saying, she departed to the fair palace. And they remained there in our land a full year, and got by trade much substance in their hollow ship. But when their hollow ship was laden for their return, then they sent a messenger to bear tidings to the woman. There came a man, well versed in guile, to my father's house with a necklace of gold, and with amber beads was it strung between. This

[1] Or, on another interpretation of ἑῆος, simply "my."

τὸν μὲν ἄρ' ἐν μεγάρῳ δμῳαὶ καὶ πότνια μήτηρ
χερσίν τ' ἀμφαφόωντο καὶ ὀφθαλμοῖσιν ὁρῶντο,
ὦνον ὑπισχόμεναι· ὁ δὲ τῇ κατένευσε σιωπῇ.
ἦ τοι ὁ καννεύσας κοίλην ἐπὶ νῆα βεβήκει,
ἡ δ' ἐμὲ χειρὸς ἑλοῦσα δόμων ἐξῆγε θύραζε.
εὗρε δ' ἐνὶ προδόμῳ ἠμὲν δέπα ἠδὲ τραπέζας
ἀνδρῶν δαιτυμόνων, οἵ μευ πατέρ' ἀμφεπένοντο.
οἱ μὲν ἄρ' ἐς θῶκον πρόμολον, δήμοιό τε φῆμιν,
ἡ δ' αἶψα τρι' ἄλεισα κατακρύψασ' ὑπὸ κόλπῳ
ἔκφερεν· αὐτὰρ ἐγὼν ἑπόμην ἀεσιφροσύνῃσι.
δύσετό τ' ἠέλιος, σκιόωντό τε πᾶσαι ἀγυιαί·
ἡμεῖς δ' ἐς λιμένα κλυτὸν ἤλθομεν ὦκα κιόντες,
ἔνθ' ἄρα Φοινίκων ἀνδρῶν ἦν ὠκύαλος νηῦς.
οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,
νὼ ἀναβησάμενοι· ἐπὶ δὲ Ζεὺς οὖρον ἴαλλεν.
ἑξῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἦμαρ·
ἀλλ' ὅτε δὴ ἕβδομον ἦμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,
τὴν μὲν ἔπειτα γυναῖκα βάλ' Ἄρτεμις ἰοχέαιρα,
ἄντλῳ δ' ἐνδούπησε πεσοῦσ' ὡς εἰναλίη κήξ.
καὶ τὴν μὲν φώκῃσι καὶ ἰχθύσι κύρμα γενέσθαι
ἔκβαλον· αὐτὰρ ἐγὼ λιπόμην ἀκαχήμενος ἦτορ·
τοὺς δ' Ἰθάκῃ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ,
ἔνθα με Λαέρτης πρίατο κτεάτεσσιν ἑοῖσιν.
οὕτω τήνδε τε γαῖαν ἐγὼν ἴδον ὀφθαλμοῖσι."

Τὸν δ' αὖ διογενὴς Ὀδυσεὺς ἠμείβετο μύθῳ·
"Εὔμαι', ἦ μάλα δή μοι ἐνὶ φρεσὶ θυμὸν ὄρινας
ταῦτα ἕκαστα λέγων, ὅσα δὴ πάθες ἄλγεα θυμῷ.
ἀλλ' ἦ τοι σοὶ μὲν παρὰ καὶ κακῷ ἐσθλὸν ἔθηκε
Ζεύς, ἐπεὶ ἀνδρὸς δῶμα' ἀφίκεο πολλὰ μογήσας

the maidens in the hall and my honoured mother were handling, and were gazing on it, and were offering him their price; but he nodded to the woman in silence. Then verily when he had nodded to her, he went his way to the hollow ship, but she took me by the hand, and led me forth from the house. Now in the fore-hall of the palace she found the cups and tables of the banqueters, who waited upon my father. They had gone forth to the council and the people's place of debate, but she quickly hid three goblets in her bosom, and bore them away; and I followed in my heedlessness. Then the sun set, and all the ways grew dark. And we made haste and came to the goodly harbour, where was the swift ship of the Phoenicians. Then they embarked, putting both of us on board as well, and sailed over the watery ways, and Zeus sent them a favourable wind. For six days we sailed, night and day alike; but when Zeus, son of Cronos, brought upon us the seventh day, then Artemis, the archer, smote the woman, and she fell with a thud into the hold, as a sea bird plunges. Her they cast forth to be a prey to seals and fishes, but I was left, my heart sore stricken. Now the wind, as it bore them, and the wave, brought them to Ithaca, where Laertes bought me with his wealth. Thus it was that my eyes beheld this land."

To him then Zeus-born Odysseus made answer, and said: "Eumaeus, of a truth thou hast deeply stirred the heart in my breast in telling all this tale of the sorrow thou hast borne at heart. Yet verily in thy case Zeus has given good side by side with the evil, since after all thy toil thou hast come to the house of a kindly man, who gives thee food and

ἠπίου, ὃς δή τοι παρέχει βρῶσίν τε πόσιν τε
ἐνδυκέως, ζώεις δ' ἀγαθὸν βίον· αὐτὰρ ἐγώ γε
πολλὰ βροτῶν ἐπὶ ἄστε' ἀλώμενος ἐνθάδ' ἱκάνω."
"Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
καδδραθέτην δ' οὐ πολλὸν ἐπὶ χρόνον, ἀλλὰ μίνυνθα·
αἶψα γὰρ Ἠὼς ἦλθεν ἐὐθρονος. οἱ δ' ἐπὶ χέρσου
Τηλεμάχου ἔταροι λύον ἱστία, κὰδ δ' ἕλον ἱστὸν
καρπαλίμως, τὴν δ' εἰς ὅρμον προέρυσσαν ἐρετμοῖς·
ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,
δεῖπνόν τ' ἐντύνοντο κερῶντό τε αἴθοπα οἶνον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων·
"Ὑμεῖς μὲν νῦν ἄστυδ' ἐλαύνετε νῆα μέλαιναν,
αὐτὰρ ἐγὼν ἀγροὺς ἐπιείσομαι ἠδὲ βοτῆρας·
ἑσπέριος δ' εἰς ἄστυ ἰδὼν ἐμὰ ἔργα κάτειμι.
ἠῶθεν δέ κεν ὔμμιν ὀδοιπόριον παραθείμην,
δαῖτ' ἀγαθὴν κρειῶν τε καὶ οἴνου ἡδυπότοιο."
Τὸν δ' αὖτε προσέειπε Θεοκλύμενος θεοειδής·
"Πῆ γὰρ ἐγώ, φίλε τέκνον, ἴω; τεῦ δώμαθ' ἵκωμαι
ἀνδρῶν οἳ κραναὴν Ἰθάκην κάτα κοιρανέουσιν;
ἦ ἰθὺς σῆς μητρὸς ἴω καὶ σοῖο δόμοιο;"
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ἄλλως μέν σ' ἂν ἐγώ γε καὶ ἡμέτερόνδε κελοίμην
ἔρχεσθ'· οὐ γάρ τι ξενίων ποθή· ἀλλὰ σοὶ αὐτῷ
χεῖρον, ἐπεί τοι ἐγὼ μὲν ἀπέσσομαι, οὐδέ σε μήτηρ
ὄψεται· οὐ μὲν γάρ τι θαμὰ μνηστῆρσ' ἐνὶ οἴκῳ
φαίνεται, ἀλλ' ἀπὸ τῶν ὑπερωΐῳ ἱστὸν ὑφαίνει.
ἀλλά τοι ἄλλον φῶτα πιφαύσκομαι ὅν κεν ἵκοιο,

drink, and that with kindness, and thou livest well; while as for me, it is while wandering through the many cities of men that I am come hither."

Thus they spoke to one another, and then lay down to sleep, for no long time, but for a little; for soon came fair-throned Dawn. But the comrades of Telemachus, drawing near the shore, furled the sail, and took down the mast quickly, and rowed the ship to her anchorage with their oars. Then they cast out the mooring-stones and made fast the stern cables, and themselves went forth upon the shore of the sea, and made ready their meal and mixed the flaming wine. But when they had put from them the desire of food and drink, among them wise Telemachus was the first to speak, saying:

"Do you now row the black ship to the city, but I will visit the fields and the herdsmen, and at evening will come to the city when I have looked over my lands. And in the morning I will set before you, as wages for your journey, a good feast of flesh and sweet wine."

Then godlike Theoclymenus answered him: "Whither shall I go, dear child? To whose house shall I come of those who rule in rocky Ithaca? Or shall I go straight to thy mother's house and thine?"

Then wise Telemachus answered him: "Were things otherwise, I should bid thee go even to our house, for there is in no wise lack of entertainment for strangers, but it would be worse for thyself, since I shall be away, and my mother will not see thee. For she does not often appear before the wooers in the house, but apart from them weaves at her loom in an upper chamber. But I will tell thee of another man to whom thou mayest go, Eurymachus, glorious

Εὐρύμαχον, Πολύβοιο δαΐφρονος ἀγλαὸν υἱόν,
τὸν νῦν ἶσα θεῷ Ἰθακήσιοι εἰσορόωσι·
καὶ γὰρ πολλὸν ἄριστος ἀνὴρ μέμονέν τε μάλιστα
μητέρ' ἐμὴν γαμέειν καὶ Ὀδυσσῆος γέρας ἔξειν.
ἀλλὰ τά γε Ζεὺς οἶδεν Ὀλύμπιος, αἰθέρι ναίων,
εἴ κέ σφι πρὸ γάμοιο τελευτήσει κακὸν ἦμαρ."
Ὣς ἄρα οἱ εἰπόντι ἐπέπτατο δεξιὸς ὄρνις,
κίρκος, Ἀπόλλωνος ταχὺς ἄγγελος· ἐν δὲ πόδεσσι
τίλλε πέλειαν ἔχων, κατὰ δὲ πτερὰ χεῦεν ἔραζε
μεσσηγὺς νηός τε καὶ αὐτοῦ Τηλεμάχοιο.
τὸν δὲ Θεοκλύμενος ἐτάρων ἀπονόσφι καλέσσας
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
"Τηλέμαχ', οὔ τοι ἄνευ θεοῦ ἕπτατο δεξιὸς ὄρνις
ἔγνων γάρ μιν ἐσάντα ἰδὼν οἰωνὸν ἐόντα.
ὑμετέρου δ' οὐκ ἔστι γένος βασιλεύτερον ἄλλο
ἐν δήμῳ Ἰθάκης, ἀλλ' ὑμεῖς καρτεροὶ αἰεί."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Αἶ γὰρ τοῦτο, ξεῖνε, ἔπος τετελεσμένον εἴη·
τῷ κε τάχα γνοίης φιλότητά τε πολλά τε δῶρα
ἐξ ἐμεῦ, ὡς ἄν τίς σε συναντόμενος μακαρίζοι."
Ἦ καὶ Πείραιον προσεφώνεε, πιστὸν ἑταῖρον·
"Πείραιε Κλυτίδη, σὺ δέ μοι τά περ ἄλλα μάλιστα
πείθῃ ἐμῶν ἑτάρων, οἵ μοι Πύλον εἰς ἅμ' ἕποντο·
καὶ νῦν μοι τὸν ξεῖνον ἄγων ἐν δώμασι σοῖσιν
ἐνδυκέως φιλέειν καὶ τιέμεν, εἰς ὅ κεν ἔλθω."
Τὸν δ' αὖ Πείραιος δουρικλυτὸς ἀντίον ηὔδα·
"Τηλέμαχ', εἰ γάρ κεν σὺ πολὺν χρόνον ἐνθάδε μίμνοις,
τύνδε τ' ἐγὼ κομιῶ, ξενίων δέ οἱ οὐ ποθὴ ἔσται."

son of wise Polybus, whom now the men of Ithaca look upon as on a god. For he is by far the best man, and is most eager to marry my mother and to have the honour of Odysseus. Nevertheless Olympian Zeus, who dwells in the sky, knows this, whether or not before marriage he will fulfil for them the evil day."

Even as he spoke a bird flew forth upon the right, a hawk, the swift messenger of Apollo. In his talons he held a dove, and was plucking her and shedding the feathers down on the ground midway between the ship and Telemachus himself. Then Theoclymenus called him apart from his companions, and clasped his hand, and spoke, and addressed him:

"Telemachus, surely not without a god's warrant has this bird flown forth upon our right, for I knew, as I looked upon him, that he was a bird of omen. Than yours is no other house in the land of Ithaca more kingly; nay, ye are ever supreme."

Then wise Telemachus answered him again: "Ah, stranger, I would that this word of thine might be fulfilled. Then shouldest thou straightway know of kindness and many a gift from me, so that one that met thee would call thee blessed."

Therewith he spoke to Peiraeus, his trusty comrade: "Peiraeus, son of Clytius, it is thou that in other matters art wont to hearken to me above all my comrades, who went with me to Pylos; so now do thou, I pray thee, take this stranger and give him kindly welcome in thy house, and show him honour until I come."

Then Peiraeus, the famous spearman, answered him: "Telemachus, though thou shouldest stay here long, I will entertain him, and he shall have no lack of what is due to strangers."

Ὣς εἰπὼν ἐπὶ νηὸς ἔβη, ἐκέλευσε δ' ἑταίρους
αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον.
Τηλέμαχος δ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
εἵλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξέϊ χαλκῷ,
νηὸς ἀπ' ἰκριόφιν· τοὶ δὲ πρυμνήσι' ἔλυσαν.
οἱ μὲν ἀνώσαντες πλέον ἐς πόλιν, ὡς ἐκέλευσε
Τηλέμαχος, φίλος υἱὸς Ὀδυσσῆος θείοιο·
τὸν δ' ὦκα προβιβάντα πόδες φέρον, ὄφρ' ἵκετ' αὐλήν,
ἔνθα οἱ ἦσαν ὗες μάλα μυρίαι, ἦσι συβώτης
ἐσθλὸς ἐὼν ἐνίαυεν, ἀνάκτεσιν ἤπια εἰδώς.

So saying, he went on board the ship, and bade his comrades themselves to embark and to loose the stern cables. So they went on board straightway, and sat down upon the benches. But Telemachus bound beneath his feet his fair sandals, and took his mighty spear, tipped with sharp bronze, from the deck of the ship. Then the men loosed the stern cables, and thrusting off, sailed to the city, as Telemachus bade, the dear son of divine Odysseus. But his feet bore him swiftly on, as he strode forward, until he reached the farmstead where were his countless swine, among whom slept the worthy swineherd with a heart loyal to his masters.

## II

Τὼ δ' αὖτ' ἐν κλισίῃ Ὀδυσεὺς καὶ δῖος ὑφορβὸς
ἐντύνοντο ἄριστον ἅμ' ἠοῖ, κηαμένω πῦρ,
ἔκπεμψάν τε νομῆας ἅμ' ἀγρομένοισι σύεσσι·
Τηλέμαχον δὲ περίσσαινον κύνες ὑλακόμωροι,
οὐδ' ὕλαον προσιόντα. νόησε δὲ δῖος Ὀδυσσεὺς
σαίνοντάς τε κύνας, περί τε κτύπος ἦλθε ποδοῖϊν.
αἶψα δ' ἄρ' Εὔμαιον ἔπεα πτερόεντα προσηύδα·
" Εὔμαι', ἦ μάλα τίς τοι ἐλεύσεται ἐνθάδ' ἑταῖρος
ἢ καὶ γνώριμος ἄλλος, ἐπεὶ κύνες οὐχ ὑλάουσιν,
ἀλλὰ περισσαίνουσι· ποδῶν δ' ὑπὸ δοῦπον ἀκούω."
Οὔ πω πᾶν εἴρητο ἔπος, ὅτε οἱ φίλος υἱὸς
ἔστη ἐνὶ προθύροισι. ταφὼν δ' ἀνόρουσε συβώτης,
ἐκ δ' ἄρα οἱ χειρῶν πέσον ἄγγεα, τοῖς ἐπονεῖτο,
κιρνὰς αἴθοπα οἶνον. ὁ δ' ἀντίος ἦλθεν ἄνακτος,
κύσσε δέ μιν κεφαλήν τε καὶ ἄμφω φάεα καλὰ
χεῖράς τ' ἀμφοτέρας· θαλερὸν δέ οἱ ἔκπεσε δάκρυ.
ὡς δὲ πατὴρ ὃν παῖδα φίλα φρονέων ἀγαπάζῃ
ἐλθόντ' ἐξ ἀπίης γαίης δεκάτῳ ἐνιαυτῷ,
μοῦνον τηλύγετον, τῷ ἔπ' ἄλγεα πολλὰ μογήσῃ,
ὡς τότε Τηλέμαχον θεοειδέα δῖος ὑφορβὸς
πάντα κύσεν περιφύς, ὡς ἐκ θανάτοιο φυγόντα·
καί ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·

# BOOK XVI

MEANWHILE the two in the hut, Odysseus and the goodly swineherd, had kindled a fire, and were making ready their breakfast at dawn, and had sent forth the herdsmen with the droves of swine; but around Telemachus the baying hounds fawned, and barked not as he drew near. And goodly Odysseus noted the fawning of the hounds, and the sound of footsteps fell upon his ears; and straightway he spoke to Eumaeus winged words:

"Eumaeus, surely some comrade of thine will be coming, or at least some one thou knowest, for the hounds do not bark, but fawn about him, and I hear the sound of footsteps."

Not yet was the word fully uttered, when his own dear son stood in the doorway. In amazement up sprang the swineherd, and from his hands the vessels fell with which he was busied as he mixed the flaming wine. And he went to meet his lord, and kissed his head and both his beautiful eyes and his two hands, and a big tear fell from him. And as a loving father greets his own dear son, who comes in the tenth year from a distant land—his only son and well-beloved, for whose sake he has borne much sorrow—even so did the goodly swineherd then clasp in his arms godlike Telemachus, and kiss him all over as one escaped from death; and with wailing he addressed him with winged words:

"Ἦλθες, Τηλέμαχε, γλυκερὸν φάος. οὔ σ' ἔτ' ἐγώ γε
ὄψεσθαι ἐφάμην, ἐπεὶ ᾤχεο νηὶ Πύλονδε.
ἀλλ' ἄγε νῦν εἴσελθε, φίλον τέκος, ὄφρα σε θυμῷ
τέρψομαι εἰσορόων νέον ἄλλοθεν ἔνδον ἐόντα.
οὐ μὲν γάρ τι θάμ' ἀγρὸν ἐπέρχεαι οὐδὲ νομῆας,
ἀλλ' ἐπιδημεύεις· ὡς γάρ νύ τοι εὔαδε θυμῷ,
ἀνδρῶν μνηστήρων ἐσορᾶν ἀΐδηλον ὅμιλον."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ἔσσεται οὕτως, ἄττα· σέθεν δ' ἕνεκ' ἐνθάδ' ἱκάνω,
ὄφρα σέ τ' ὀφθαλμοῖσιν ἴδω καὶ μῦθον ἀκούσω,
ἤ μοι ἔτ' ἐν μεγάροις μήτηρ μένει, ἦέ τις ἤδη
ἀνδρῶν ἄλλος ἔγημεν, Ὀδυσσῆος δέ που εὐνὴ
χήτει ἐνευναίων κάκ' ἀράχνια κεῖται ἔχουσα."
Τὸν δ' αὖτε προσέειπε συβώτης, ὄρχαμος ἀνδρῶν·
"Καὶ λίην κείνη γε μένει τετληότι θυμῷ
σοῖσιν ἐνὶ μεγάροισιν· ὀϊζυραὶ δέ οἱ αἰεὶ
φθίνουσιν νύκτες τε καὶ ἤματα δάκρυ χεούσῃ."
Ὣς ἄρα φωνήσας οἱ ἐδέξατο χάλκεον ἔγχος·
αὐτὰρ ὅ γ' εἴσω ἴεν καὶ ὑπέρβη λάϊνον οὐδόν.
τῷ δ' ἔδρης ἐπιόντι πατὴρ ὑπόειξεν Ὀδυσσεύς·
Τηλέμαχος δ' ἑτέρωθεν ἐρήτυε φώνησέν τε·
"Ἦσ', ὦ ξεῖν'· ἡμεῖς δὲ καὶ ἄλλοθι δήομεν ἕδρην
σταθμῷ ἐν ἡμετέρῳ· πάρᾳ δ' ἀνὴρ ὃς καταθήσει."
Ὣς φάθ', ὁ δ' αὖτις ἰὼν κατ' ἄρ' ἕζετο· τῷ δὲ συβώτης
χεῦεν ὕπο χλωρὰς ῥῶπας καὶ κῶας ὕπερθεν·
ἔνθα καθέζετ' ἔπειτα Ὀδυσσῆος φίλος υἱός.
τοῖσιν δ' αὖ κρειῶν πίνακας παρέθηκε συβώτης

"Thou art come, Telemachus, sweet light of my eyes. I thought I should never see thee more after thou hadst gone in thy ship to Pylos. But come, enter in, dear child, that I may delight my heart with looking at thee here in my house, who art newly come from other lands. For thou dost not often visit the farm and the herdsmen, but abidest in the town; so, I ween, has it seemed good to thy heart, to look upon the destructive throng of the wooers."

Then wise Telemachus answered him: "So shall it be, father. It is for thy sake that I am come hither, to see thee with my eyes, and to hear thee tell whether my mother still abides in the halls, or whether by now some other man has wedded her, and the couch of Odysseus lies haply in want of bedding, covered with foul spider-webs."

Then the swineherd, a leader of men, answered him: "Aye, verily, she abides with steadfast heart in thy halls, and ever sorrowfully for her the nights and the days wane as she weeps."

So saying, he took from him the spear of bronze, and Telemachus went in and passed over the stone threshold. As he drew near, his father, Odysseus, rose from his seat and gave him place, but Telemachus on his part checked him, and said:

"Be seated, stranger, and we shall find a seat elsewhere in our farmstead. There is a man here who will set us one."

So he spoke, and Odysseus went back and sat down again, and for Telemachus the swineherd strewed green brushwood beneath and a fleece above it, and there the dear son of Odysseus sat down. Then the swineherd set before them platters of roast

ὀπταλέων, ἅ ῥα τῇ προτέρῃ ὑπέλειπον ἔδοντες,
σῖτον δ' ἐσσυμένως παρενήνεεν ἐν κανέοισιν,
ἐν δ' ἄρα κισσυβίῳ κίρνη μελιηδέα οἶνον·
αὐτὸς δ' ἀντίον ἷζεν Ὀδυσσῆος θείοιο.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
δὴ τότε Τηλέμαχος προσεφώνεε δῖον ὑφορβόν·
"Ἄττα, πόθεν τοι ξεῖνος ὅδ' ἵκετο; πῶς δέ ἑ ναῦται
ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;
οὐ μὲν γάρ τί ἑ πεζὸν ὀΐομαι ἐνθάδ' ἱκέσθαι."
Τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα·
"Τοιγὰρ ἐγώ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω.
ἐκ μὲν Κρητάων γένος εὔχεται εὐρειάων,
φησὶ δὲ πολλὰ βροτῶν ἐπὶ ἄστεα δινηθῆναι
πλαζόμενος· ὣς γάρ οἱ ἐπέκλωσεν τά γε δαίμων.
νῦν αὖ Θεσπρωτῶν ἀνδρῶν ἐκ νηὸς ἀποδρὰς
ἦλυθ' ἐμὸν πρὸς σταθμόν, ἐγὼ δέ τοι ἐγγυαλίξω·
ἔρχεο ὅππως ἐθέλεις· ἱκέτης δέ τοι εὔχεται εἶναι."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Εὔμαι', ἦ μάλα τοῦτο ἔπος θυμαλγὲς ἔειπες·
πῶς γὰρ δὴ τὸν ξεῖνον ἐγὼν ὑποδέξομαι οἴκῳ;
αὐτὸς μὲν νέος εἰμὶ καὶ οὔ πω χερσὶ πέποιθα
ἄνδρ' ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνῃ·
μητρὶ δ' ἐμῇ δίχα θυμὸς ἐνὶ φρεσὶ μερμηρίζει,
ἦ αὐτοῦ παρ' ἐμοί τε μένῃ καὶ δῶμα κομίζῃ,
εὐνήν τ' αἰδομένη πόσιος δήμοιό τε φῆμιν,
ἦ ἤδη ἅμ' ἕπηται Ἀχαιῶν ὅς τις ἄριστος
μνᾶται ἐνὶ μεγάροισιν ἀνὴρ καὶ πλεῖστα πόρῃσιν.

meats, which they had left at their meal the day before, and quickly heaped up bread in baskets, and mixed in a bowl of ivy wood honey-sweet wine, and himself sat down over against divine Odysseus. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, Telemachus spoke to the goodly swineherd, and said:

"Father, from whence did this stranger come to thee? How did sailors bring him to Ithaca? Who did they declare themselves to be? For nowise, methinks, did he come hither on foot."

To him then, swineherd Eumaeus, didst thou make answer, and say: "Then verily, my child, I will tell thee all the truth. From broad Crete he declares that he has birth, and he says that he has wandered roaming through many cities of mortals; so has a god spun for him this lot. But now he has run away from a ship of the Thesprotians and come to my farmstead, and I shall put him in thy hands. Do what thou wilt. He declares himself thy suppliant."

Then again wise Telemachus answered him: "Eumaeus, verily this word which thou hast uttered stings me to the heart. For how am I to welcome this stranger in my house? I am myself but young, nor have I yet trust in my might to defend me against a man, when one waxes wroth without a cause. And as for my mother, the heart in her breast wavers this way and that, whether to abide here with me and keep the house, respecting the bed of her husband and the voice of the people, or to go now with him whosoever is best of the Achaeans that woo her in the halls, and offers the most gifts of

ἀλλ' ἦ τοι τὸν ξεῖνον, ἐπεὶ τεὸν ἵκετο δῶμα,
ἕσσω μιν χλαίνάν τε χιτῶνά τε, εἵματα καλά,
δώσω δὲ ξίφος ἄμφηκες καὶ ποσσὶ πέδιλα,
πέμψω δ' ὅππη μιν κραδίη θυμός τε κελεύει.
εἰ δ' ἐθέλεις, σὺ κόμισσον ἐνὶ σταθμοῖσιν ἐρύξας·
εἵματα δ' ἐνθάδ' ἐγὼ πέμψω καὶ σῖτον ἅπαντα
ἔδμεναι, ὡς ἂν μή σε κατατρύχῃ καὶ ἑταίρους.
κεῖσε δ' ἂν οὔ μιν ἐγώ γε μετὰ μνηστῆρας ἐῶμι
ἔρχεσθαι· λίην γὰρ ἀτάσθαλον ὕβριν ἔχουσι·
μή μιν κερτομέωσιν, ἐμοὶ δ' ἄχος ἔσσεται αἰνόν.
πρῆξαι δ' ἀργαλέον τι μετὰ πλεόνεσσιν ἐόντα
ἄνδρα καὶ ἴφθιμον, ἐπεὶ ἦ πολὺ φέρτεροί εἰσι."
Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
"Ὦ φίλ', ἐπεί θήν μοι καὶ ἀμείψασθαι θέμις ἐστίν,
ἦ μάλα μευ καταδάπτετ' ἀκούοντος φίλον ἦτορ,
οἷά φατε μνηστῆρας ἀτάσθαλα μηχανάασθαι
ἐν μεγάροις, ἀέκητι σέθεν τοιούτου ἐόντος.
εἰπέ μοι ἠὲ ἑκὼν ὑποδάμνασαι, ἦ σέ γε λαοὶ
ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὀμφῇ,
ἦ τι κασιγνήτοις ἐπιμέμφεαι, οἷσί περ ἀνὴρ
μαρναμένοισι πέποιθε, καὶ εἰ μέγα νεῖκος ὄρηται.
αἰ γὰρ ἐγὼν οὕτω νέος εἴην τῷδ' ἐπὶ θυμῷ,
ἢ παῖς ἐξ Ὀδυσῆος ἀμύμονος ἠὲ καὶ αὐτός·
αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φώς.
εἰ μὴ ἐγὼ κείνοισι κακὸν πάντεσσι γενοίμην,
ἐλθὼν ἐς μέγαρον Λαερτιάδεω Ὀδυσῆος.[1]
εἰ δ' αὖ με πληθυῖ δαμασαίατο μοῦνον ἐόντα,
βουλοίμην κ' ἐν ἐμοῖσι κατακτάμενος μεγάροισι

[1] Line 104 was rejected by Zenodotus.

wooing. But verily, as regards this stranger, now that he has come to thy house, I will clothe him in a cloak and tunic, fair raiment, and will give him a two-edged sword, and sandals for his feet, and send him whithersoever his heart and spirit bid him go. Or, if thou wilt, do thou keep him here at the farmstead, and care for him, and raiment will I send hither and all his food to eat, that he be not the ruin of thee and of thy men. But thither will I not suffer him to go, to join the company of the wooers, for they are over-full of wanton insolence, lest they mock him, and dread grief come upon me. And to achieve aught is hard for one man among many, how mighty soever he be, for verily they are far stronger."

Then the much-enduring, goodly Odysseus answered him: "Friend, since surely it is right for me to make answer—verily ye rend my heart, as I hear your words, such wantonness you say the wooers devise in the halls in despite of thee, so goodly a man. Tell me, art thou willingly thus oppressed? Or do the people throughout the land hate thee, following the voice of a god? Or hast thou cause to blame thy brothers, in whose fighting a man trusts even if a great strife arise. Would that with my present temper I were as young as thou, either the son of blameless Odysseus, or Odysseus himself;[1] straightway then might some stranger cut my head from off my neck, if I did not prove myself the bane of them all when I had come to the halls of Odysseus, son of Laertes. But if they should overwhelm me by their numbers, alone as I was, far rather would I die, slain in

[1] Line 101 (ἔλθοι ἀλητεύων· ἔτι γὰρ καὶ ἐλπίδος αἶσα, "might come from his wanderings; for there is still room for hope") has been omitted in translating as ruinous to the sense.

τεθνάμεν ἢ τάδε γ' αἰὲν ἀεικέα ἔργ' ὁράασθαι,
ξείνους τε στυφελιζομένους δμῳάς τε γυναῖκας
ῥυστάζοντας ἀεικελίως κατὰ δώματα καλά,
καὶ οἶνον διαφυσσόμενον, καὶ σῖτον ἔδοντας
μὰψ αὔτως, ἀτέλεστον, ἀνηνύστῳ ἐπὶ ἔργῳ."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
οὔτε τί μοι πᾶς δῆμος ἀπεχθόμενος χαλεπαίνει,
οὔτε κασιγνήτοις ἐπιμέμφομαι, οἷσί περ ἀνὴρ
μαρναμένοισι πέποιθε, καὶ εἰ μέγα νεῖκος ὄρηται.
ὧδε γὰρ ἡμετέρην γενεὴν μούνωσε Κρονίων·
μοῦνον Λαέρτην Ἀρκείσιος υἱὸν ἔτικτε,
μοῦνον δ' αὖτ' Ὀδυσῆα πατὴρ τέκεν· αὐτὰρ Ὀδυσσεὺς
μοῦνον ἔμ' ἐν μεγάροισι τεκὼν λίπεν οὐδ' ἀπόνητο.
τῷ νῦν δυσμενέες μάλα μυρίοι εἰσ' ἐνὶ οἴκῳ.
ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι,
Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,
ἠδ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσι,
τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον.
ἡ δ' οὔτ' ἀρνεῖται στυγερὸν γάμον οὔτε τελευτὴν
ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες
οἶκον ἐμόν· τάχα δή με διαρραίσουσι καὶ αὐτόν.
ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται·
ἄττα, σὺ δ' ἔρχεο θᾶσσον, ἐχέφρονι Πηνελοπείῃ
εἴφ' ὅτι οἱ σῶς εἰμὶ καὶ ἐκ Πύλου εἰλήλουθα.
αὐτὰρ ἐγὼν αὐτοῦ μενέω, σὺ δὲ δεῦρο νέεσθαι,
οἴῃ ἀπαγγείλας· τῶν δ' ἄλλων μή τις Ἀχαιῶν
πευθέσθω· πολλοὶ γὰρ ἐμοὶ κακὰ μηχανόωνται."
Τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα·

my own halls, than behold continually these shameful deeds, strangers mishandled, and men dragging the handmaidens in shameful fashion through the fair halls, and wine drawn to waste, and men devouring my bread all heedlessly, without limit, with no end to the business."

And wise Telemachus answered him: "Then verily, stranger, I will frankly tell thee all. Neither do the people at large bear me any grudge or hatred, nor have I cause to blame brothers, in whose fighting a man trusts, even if a great strife arise. For in this wise has the son of Cronos made our house to run in but a single line. As his only son did Arceisius beget Laertes, as his only son again did his father beget Odysseus, and Odysseus begot me as his only son, and left me in his halls, and had no joy of me. Therefore it is that foes past counting are now in the house; for all the princes who hold sway over the islands—Dulichium, and Same, and wooded Zacynthus—and those who lord it over rocky Ithaca, all these woo my mother and lay waste my house. And she neither refuses the hateful marriage, nor is she able to make an end; but they with feasting consume my substance, and will ere long bring me, too, to ruin. Yet these things verily lie on the knees of the gods. But, father, do thou go with speed, and tell constant Penelope that she has me safe, and I am come from Pylos. But I will abide here, and do thou come back hither, when thou hast told thy tale to her alone; but of the rest of the Achaeans let no one learn it, for many there are who contrive evil against me."

To him then, swineherd Eumaeus, didst thou make

" Γιγνώσκω, φρονέω· τά γε δὴ νοέοντι κελεύεις.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ἦ καὶ Λαέρτῃ αὐτὴν ὁδὸν ἄγγελος ἔλθω
δυσμόρῳ, ὃς τῆος μὲν 'Οδυσσῆος μέγ' ἀχεύων
ἔργα τ' ἐποπτεύεσκε μετὰ δμώων τ' ἐνὶ οἴκῳ
πῖνε καὶ ἤσθ', ὅτε θυμὸς ἐνὶ στήθεσσιν ἀνώγοι·
αὐτὰρ νῦν, ἐξ οὗ σύ γε ᾤχεο νηὶ Πύλονδε,
οὔ πω μίν φασιν φαγέμεν καὶ πιέμεν αὔτως,
οὐδ' ἐπὶ ἔργα ἰδεῖν, ἀλλὰ στοναχῇ τε γόῳ τε
ἧσται ὀδυρόμενος, φθινύθει δ' ἀμφ' ὀστεόφι χρώς."

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"'Αλγιον, ἀλλ' ἔμπης μιν ἐάσομεν, ἀχνύμενοί περ·
εἰ γάρ πως εἴη αὐτάγρετα πάντα βροτοῖσι,
πρῶτόν κεν τοῦ πατρὸς ἑλοίμεθα νόστιμον ἦμαρ.
ἀλλὰ σύ γ' ἀγγείλας ὀπίσω κίε, μηδὲ κατ' ἀγροὺς
πλάζεσθαι μετ' ἐκεῖνον· ἀτὰρ πρὸς μητέρα εἰπεῖν
ἀμφίπολον ταμίην ὀτρυνέμεν ὅττι τάχιστα
κρύβδην· κείνη γάρ κεν ἀπαγγείλειε γέροντι." [1]

Ἦ ῥα καὶ ὦρσε συφορβόν· ὁ δ' εἵλετο χερσὶ πέδιλα,
δησάμενος δ' ὑπὸ ποσσὶ πόλινδ' ἴεν. οὐδ' ἄρ' 'Αθήνην
λῆθεν ἀπὸ σταθμοῖο κιὼν Εὔμαιος ὑφορβός,
ἀλλ' ἥ γε σχεδὸν ἦλθε· δέμας δ' ἠΐκτιο γυναικὶ
καλῇ τε μεγάλῃ τε καὶ ἀγλαὰ ἔργα ἰδυίῃ.
στῆ δὲ κατ' ἀντίθυρον κλισίης 'Οδυσῆϊ φανεῖσα·
οὐδ' ἄρα Τηλέμαχος ἴδεν ἀντίον οὐδ' ἐνόησεν,
οὐ γάρ πω πάντεσσι θεοὶ φαίνονται ἐναργεῖς,
ἀλλ' 'Οδυσεύς τε κύνες τε ἴδον, καί ῥ' οὐχ ὑλάοντο

[1] Lines 152–3 were rejected by Aristarchus.

answer, and say: "I see, I give heed; this thou biddest one with understanding. But come now, tell me this, and declare it truly; whether I shall go on the self-same way with tidings to Laertes also, wretched man, who for a time, though grieving sorely for Odysseus, was still wont to oversee the fields, and would eat and drink with the slaves in the house, as the heart in his breast bade him. But now, from the day when thou wentest in thy ship to Pylos, they say he has no more eaten and drunk as before, nor overseen the fields, but with groaning and wailing he sits and weeps, and the flesh wastes from off his bones."

Then wise Telemachus answered him: "'Tis the sadder; but none the less we will let him be, despite our sorrow; for if in any wise all things might be had by mortals for the wishing, we should choose first of all the day of my father's return. No, do thou come back, when thou hast given thy message, and wander not over the fields in search of Laertes; but bid my mother with all speed send forth her handmaid, the housewife, secretly, for she might bear word to the old man."

With this he roused the swineherd, and he took his sandals in his hands and bound them beneath his feet and went forth to the city. Nor was Athene unaware that the swineherd Eumaeus was gone from the farmstead, but she drew near in the likeness of a woman, comely and tall, and skilled in glorious handiwork. And she stood over against the door of the hut, shewing herself to Odysseus, but Telemachus did not see her before him, or notice her; for in no wise do the gods appear in manifest presence to all. But Odysseus saw her, and the hounds, and they

κυυζηθμῷ δ' ἑτέρωσε διὰ σταθμοῖο φόβηθεν.
ἡ δ' ἄρ' ἐπ' ὀφρύσι νεῦσε· νόησε δὲ δῖος Ὀδυσσεύς,
ἐκ δ' ἦλθεν μεγάροιο παρὲκ μέγα τειχίον αὐλῆς,
στῆ δὲ πάροιθ' αὐτῆς· τὸν δὲ προσέειπεν Ἀθήνη·
"Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
ἤδη νῦν σῷ παιδὶ ἔπος φάο μηδ' ἐπίκευθε,
ὡς ἂν μνηστῆρσιν θάνατον καὶ κῆρ' ἀραρόντε
ἔρχησθον προτὶ ἄστυ περικλυτόν· οὐδ' ἐγὼ αὐτὴ
δηρὸν ἀπὸ σφῶϊν ἔσομαι μεμαυῖα μάχεσθαι."
Ἦ καὶ χρυσείῃ ῥάβδῳ ἐπεμάσσατ' Ἀθήνη.
φᾶρος μέν οἱ πρῶτον ἐϋπλυνὲς ἠδὲ χιτῶνα
θῆκ' ἀμφὶ στήθεσσι, δέμας δ' ὤφελλε καὶ ἤβην.
ἂψ δὲ μελαγχροιὴς γένετο, γναθμοὶ δὲ τάνυσθεν,
κυάνεαι δ' ἐγένοντο γενειάδες ἀμφὶ γένειον.
ἡ μὲν ἄρ' ὣς ἔρξασα πάλιν κίεν· αὐτὰρ Ὀδυσσεὺς
ἦϊεν ἐς κλισίην· θάμβησε δέ μιν φίλος υἱός,
ταρβήσας δ' ἑτέρωσε βάλ' ὄμματα, μὴ θεὸς εἴη,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"Ἀλλοῖός μοι, ξεῖνε, φάνης νέον ἠὲ πάροιθεν,
ἄλλα δὲ εἵματ' ἔχεις, καί τοι χρὼς οὐκέθ' ὁμοῖος.
ἦ μάλα τις θεός ἐσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν·
ἀλλ' ἵληθ', ἵνα τοι κεχαρισμένα δώομεν ἱρὰ
ἠδὲ χρύσεα δῶρα, τετυγμένα· φείδεο δ' ἡμέων."
Τὸν δ' ἠμείβετ' ἔπειτα πολύτλας δῖος Ὀδυσσεύς·
"Οὔ τίς τοι θεός εἰμι· τί μ' ἀθανάτοισιν ἐΐσκεις;
ἀλλὰ πατὴρ τεός εἰμι, τοῦ εἵνεκα σὺ στεναχίζων
πάσχεις ἄλγεα πολλά, βίας ὑποδέγμενος ἀνδρῶν."

barked not, but with whining slunk in fear to the further side of the farmstead. Then she made a sign with her brows, and goodly Odysseus perceived it, and went forth from the hall, past the great wall of the court, and stood before her, and Athene spoke to him, saying:

"Son of Laertes, sprung from Zeus, Odysseus of many devices, even now do thou reveal thy word to thy son, and hide it not, that when you two have planned death and fate for the wooers, you may go to the famous city. Nor will I myself be long away from you, for I am eager for the battle."

With this, Athene touched him with her golden wand. A well-washed cloak and a tunic she first of all cast about his breast, and she increased his stature and his youthful bloom. Once more he grew dark of colour, and his cheeks filled out, and dark grew the beard about his chin. Then, when she had wrought thus, she departed, but Odysseus went into the hut. And his dear son marvelled, and, seized with fear, turned his eyes aside, lest it should be a god. And he spoke, and addressed him with winged words:

"Of other sort thou seemest to me now, stranger, than awhile ago, and other are the garments thou hast on, and thy colour is no more the same. Verily thou art a god, one of those who hold broad heaven. Nay then, be gracious, that we may offer to thee acceptable sacrifices and golden gifts, finely wrought; but do thou spare us."

Then the much-enduring, goodly Odysseus answered him: "Be sure I am no god; why dost thou liken me to the immortals? Nay, I am thy father, for whose sake thou dost with groaning endure many griefs, and submittest to the violence of men."

Ὣς ἄρα φωνήσας υἱὸν κύσε, κὰδ δὲ παρειῶν
δάκρυον ἧκε χαμᾶζε· πάρος δ' ἔχε νωλεμὲς αἰεί.
Τηλέμαχος δ'· οὐ γάρ πω ἐπείθετο ὃν πατέρ' εἶναι,
ἐξαῦτίς μιν ἔπεσσιν ἀμειβόμενος προσέειπεν·
"Οὐ σύ γ' Ὀδυσσεύς ἐσσι, πατὴρ ἐμός, ἀλλά με δαίμων
θέλγει, ὄφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω.
οὐ γάρ πως ἂν θνητὸς ἀνὴρ τάδε μηχανόῳτο
ὥ αὐτοῦ γε νόῳ, ὅτε μὴ θεὸς αὐτὸς ἐπελθὼν
ῥηϊδίως ἐθέλων θείη νέον ἠὲ γέροντα.
ἦ γάρ τοι νέον ἦσθα γέρων καὶ ἀεικέα ἕσσο·
νῦν δὲ θεοῖσιν ἔοικας, οἳ οὐρανὸν εὐρὺν ἔχουσι."
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Τηλέμαχ', οὔ σε ἔοικε φίλον πατέρ' ἔνδον ἐόντα
οὔτε τι θαυμάζειν περιώσιον οὔτ' ἀγάασθαι·
οὐ μὲν γάρ τοι ἔτ' ἄλλος ἐλεύσεται ἐνθάδ' Ὀδυσσεύς,
ἀλλ' ὅδ' ἐγὼ τοιόσδε, παθὼν κακά, πολλὰ δ' ἀληθείς,[1]
ἦλυθον εἰκοστῷ ἔτεϊ ἐς πατρίδα γαῖαν.
αὐτάρ τοι τόδε ἔργον Ἀθηναίης ἀγελείης,
ἥ τέ με τοῖον ἔθηκεν, ὅπως ἐθέλει, δύναται γάρ,
ἄλλοτε μὲν πτωχῷ ἐναλίγκιον, ἄλλοτε δ' αὖτε
ἀνδρὶ νέῳ καὶ καλὰ περὶ χροῒ εἵματ' ἔχοντι.
ῥηΐδιον δὲ θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
ἠμὲν κυδῆναι θνητὸν βροτὸν ἠδὲ κακῶσαι."
Ὣς ἄρα φωνήσας κατ' ἄρ' ἕζετο, Τηλέμαχος δὲ
ἀμφιχυθεὶς πατέρ' ἐσθλὸν ὀδύρετο, δάκρυα λείβων,
ἀμφοτέροισι δὲ τοῖσιν ὑφ' ἵμερος ὦρτο γόοιο·
κλαῖον δὲ λιγέως, ἀδινώτερον ἤ τ' οἰωνοί,
φῆναι ἢ αἰγυπιοὶ γαμψώνυχες, οἷσί τε τέκνα
ἀγρόται ἐξείλοντο πάρος πετεηνὰ γενέσθαι·
ὣς ἄρα τοί γ' ἐλεεινὸν ὑπ' ὀφρύσι δάκρυον εἶβον.

[1] ἀληθείς : ἀνατλάς.

So saying, he kissed his son, and from his cheeks let fall a tear to earth, but before he ever steadfastly held them back. Howbeit Telemachus—for he did not yet believe that it was his father—again answered, and spoke to him, saying:

"Thou verily art not my father Odysseus, but some god beguiles me, that I may weep and groan yet more. For nowise could a mortal man contrive this by his own wit, unless a god were himself to come to him, and easily by his will make him young or old. For verily but now thou wast an old man and meanly clad, whereas now thou art like the gods, who hold broad heaven."

Then Odysseus of many wiles answered him, and said: "Telemachus, it beseems thee not to wonder overmuch that thy father is in the house, or to be amazed. For thou mayest be sure no other Odysseus will ever come hither; but I here, I, even such as thou seest me, after sufferings and many wanderings, am come in the twentieth year to my native land. But this, thou must know, is the work of Athene, driver of the spoil, who makes me such as she will—for she has the power—now like a beggar, and now again like a young man, and one wearing fair raiment about his body. Easy it is for the gods, who hold broad heaven, both to glorify a mortal man and to abase him."

So saying, he sat down, and Telemachus, flinging his arms about his noble father, wept and shed tears, and in the hearts of both arose a longing for lamentation. And they wailed aloud more vehemently than birds, sea-eagles, or vultures with crooked talons, whose young the country-folk have taken from their nest before they were fledged; even so piteously did they let tears fall from beneath their brows. And

καί νύ κ' ὀδυρομένοισιν ἔδυ φάος ἠελίοιο,
εἰ μὴ Τηλέμαχος προσεφώνεεν ὃν πατέρ' αἶψα·
"Ποίη γὰρ νῦν δεῦρο, πάτερ φίλε, νηΐ σε ναῦται
ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;
οὐ μὲν γάρ τί σε πεζὸν ὀΐομαι ἐνθάδ' ἱκέσθαι."
Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
"Τοιγὰρ ἐγώ τοι, τέκνον, ἀληθείην καταλέξω.
Φαίηκές μ' ἄγαγον ναυσίκλυτοι, οἵ τε καὶ ἄλλους
ἀνθρώπους πέμπουσιν, ὅτις σφέας εἰσαφίκηται·
καί μ' εὕδοντ' ἐν νηῒ θοῇ ἐπὶ πόντου ἄγοντες
κάτθεσαν εἰς Ἰθάκην, ἔπορον δέ μοι ἀγλαὰ δῶρα,
χαλκόν τε χρυσόν τε ἅλις ἐσθῆτά θ' ὑφαντήν.
καὶ τὰ μὲν ἐν σπήεσσι θεῶν ἰότητι κέονται·
νῦν αὖ δεῦρ' ἰκόμην ὑποθημοσύνῃσιν Ἀθήνης,
ὄφρα κε δυσμενέεσσι φόνου πέρι βουλεύσωμεν.
ἀλλ' ἄγε μοι μνηστῆρας ἀριθμήσας κατάλεξον,
ὄφρ' εἰδέω ὅσσοι τε καὶ οἵ τινες ἀνέρες εἰσί·
καί κεν ἐμὸν κατὰ θυμὸν ἀμύμονα μερμηρίξας
φράσσομαι, ἤ κεν νῶϊ δυνησόμεθ' ἀντιφέρεσθαι
μούνω ἄνευθ' ἄλλων, ἦ καὶ διζησόμεθ' ἄλλους."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ὦ πάτερ, ἦ τοι σεῖο μέγα κλέος αἰὲν ἄκουον,
χεῖράς τ' αἰχμητὴν ἔμεναι καὶ ἐπίφρονα βουλήν·
ἀλλὰ λίην μέγα εἶπες· ἄγη μ' ἔχει· οὐδέ κεν εἴη
ἄνδρε δύω πολλοῖσι καὶ ἰφθίμοισι μάχεσθαι.
μνηστήρων δ' οὔτ' ἂρ δεκὰς ἀτρεκὲς οὔτε δύ' οἶαι,
ἀλλὰ πολὺ πλέονες· τάχα δ' εἴσεαι ἐνθάδ' [1] ἀριθμόν.
ἐκ μὲν Δουλιχίοιο δύω καὶ πεντήκοντα

[1] ἐνθάδ': αὐτὸς.

now would the light of the sun have gone down upon their weeping, had not Telemachus spoken to his father suddenly:

"In what manner of ship, dear father, have sailors now brought thee hither to Ithaca? Who did they declare themselves to be? For nowise, methinks, didst thou come hither on foot."

And the much-enduring, goodly Odysseus answered him: "Then verily, my child, I will tell thee all the truth. The Phaeacians brought me, men famed for their ships, who send other men too on their way, whosoever comes to them. And they brought me as I slept in a swift ship over the sea, and set me down in Ithaca, and gave me glorious gifts, stores of bronze and gold and woven raiment. These treasures, by the favour of the gods, are lying in caves. And now I am come hither at the bidding of Athene, that we may take counsel about the slaying of our foes. Come now, count me the wooers, and tell their tale, that I may know how many they are and what manner of men, and that I may ponder in my noble heart and decide whether we two shall be able to maintain our cause against them alone without others, or whether we shall also seek out others."

Then wise Telemachus answered him: "Father, of a truth I have ever heard of thy great fame, that thou wast a warrior in strength of hand and in wise counsel, but this thou sayest is too great; amazement holds me. It could not be that two men should fight against many men and mighty. For of the wooers there are not ten alone, or twice ten, but full many more. Here as we are shalt thou straightway learn their number. From Dulichium there are two and

κοῦροι κεκριμένοι, ἓξ δὲ δρηστῆρες ἕπονται·
ἐκ δὲ Σάμης πίσυρές τε καὶ εἴκοσι φῶτες ἔασιν,
ἐκ δὲ Ζακύνθου ἔασιν ἐείκοσι κοῦροι Ἀχαιῶν,
ἐκ δ' αὐτῆς Ἰθάκης δυοκαίδεκα πάντες ἄριστοι,
καί σφιν ἄμ' ἐστὶ Μέδων κῆρυξ καὶ θεῖος ἀοιδὸς
καὶ δοιὼ θεράποντε, δαήμονε δαιτροσυνάων.
τῶν εἴ κεν πάντων ἀντήσομεν ἔνδον ἐόντων,
μὴ πολύπικρα καὶ αἰνὰ βίας ἀποτίσεαι ἑλθών.
ἀλλὰ σύ γ', εἰ δύνασαί τιν' ἀμύντορα μερμηρίξαι,
φράζευ, ὅ κέν τις νῶϊν ἀμύνοι πρόφρονι θυμῷ."

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
"Τοιγὰρ ἐγὼν ἐρέω, σὺ δὲ σύνθεο καί μευ ἄκουσον·
καὶ φράσαι ἤ κεν νῶϊν Ἀθήνη σὺν Διὶ πατρὶ
ἀρκέσει, ἦέ τιν' ἄλλον ἀμύντορα μερμηρίξω."

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ἔσθλώ τοι τούτω γ' ἐπαμύντορε, τοὺς ἀγορεύεις,
ὕψι περ ἐν νεφέεσσι καθημένω· ὥ τε καὶ ἄλλοις
ἀνδράσι τε κρατέουσι καὶ ἀθανάτοισι θεοῖσι."

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
"Οὐ μέν τοι κείνω γε πολὺν χρόνον ἀμφὶς ἔσεσθον
φυλόπιδος κρατερῆς, ὁπότε μνηστῆρσι καὶ ἡμῖν
ἐν μεγάροισιν ἐμοῖσι μένος κρίνηται Ἄρηος.
ἀλλὰ σὺ μὲν νῦν ἔρχευ ἄμ' ἠοῖ φαινομένηφιν
οἴκαδε, καὶ μνηστῆρσιν ὑπερφιάλοισιν ὁμίλει·
αὐτὰρ ἐμὲ προτὶ ἄστυ συβώτης ὕστερον ἄξει,
πτωχῷ λευγαλέῳ ἐναλίγκιον ἠδὲ γέροντι.
εἰ δέ μ' ἀτιμήσουσι δόμον κάτα, σὸν δὲ φίλον κῆρ
τετλάτω ἐν στήθεσσι κακῶς πάσχοντος ἐμεῖο,
ἤν περ καὶ διὰ δῶμα ποδῶν ἕλκωσι θύραζε

fifty chosen youths, and six serving men attend them; from Same came four and twenty men; from Zacynthus there are twenty youths of the Achaeans; and from Ithaca itself twelve men, all of them the noblest, and with them is Medon, the herald, and the divine minstrel, and two squires skilled in carving meats. If we shall meet all these within the halls, bitter, I fear, and with bane will be thy coming to avenge violence. Nay, do thou consider, if thou canst bethink thee of any helper—one that would aid us two with a ready heart."

Then the much-enduring, goodly Odysseus answered him: "Well, then, I will tell thee, and do thou give heed and hearken to my words, and consider whether for us two Athene, with father Zeus, will be enough, or whether I shall bethink me of some other helper."

Then wise Telemachus answered him: "Good, thou mayest be sure, are these two helpers whom thou dost mention, though high in the clouds do they abide, and they rule over all men alike and the immortal gods."

Then the much-enduring, goodly Odysseus answered: "Not long of a surety will those two hold aloof from the mighty fray, when between the wooers and us in my halls the might of Ares is put to the test. But for the present, do thou go at daybreak to thy house and join the company of the haughty wooers. As for me, the swineherd will lead me later on to the city in the likeness of a woeful and aged beggar. And if they shall put despite on me in the house, let the heart in thy breast endure while I am evil entreated, even if they drag me by the feet through the house to the door, or hurl at me and smite me;

ἢ βέλεσιν βάλλωσι· σὺ δ' εἰσορόων ἀνέχεσθαι.
ἀλλ' ἤ τοι παύεσθαι ἀνωγέμεν ἀφροσυνάων,
μειλιχίοις ἐπέεσσι παραυδῶν· οἱ δέ τοι οὔ τι
πείσονται· δὴ γάρ σφι παρίσταται αἴσιμον ἦμαρ.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
ὁππότε κεν πολύβουλος ἐνὶ φρεσὶ θῇσιν Ἀθήνη,
νεύσω μέν τοι ἐγὼ κεφαλῇ, σὺ δ' ἔπειτα νοήσας
ὅσσα τοι ἐν μεγάροισιν Ἀρήϊα τεύχεα κεῖται
ἐς μυχὸν ὑψηλοῦ θαλάμου καταθεῖναι ἀείρας
πάντα μάλ'· αὐτὰρ μνηστῆρας μαλακοῖς ἐπέεσσι
παρφάσθαι, ὅτε κέν σε μεταλλῶσιν ποθέοντες·
"'Ἐκ καπνοῦ κατέθηκ', ἐπεὶ οὐκέτι τοῖσιν ἐῴκει
οἷά ποτε Τροίηνδε κιὼν κατέλειπεν Ὀδυσσεύς,
ἀλλὰ κατήκισται, ὅσσον πυρὸς ἵκετ' ἀϋτμή.
πρὸς δ' ἔτι καὶ τόδε μεῖζον ἐνὶ φρεσὶ θῆκε Κρονίων,
μή πως οἰνωθέντες, ἔριν στήσαντες ἐν ὑμῖν,
ἀλλήλους τρώσητε καταισχύνητέ τε δαῖτα
καὶ μνηστύν· αὐτὸς γὰρ ἐφέλκεται ἄνδρα σίδηρος.'
"Νῶϊν δ' οἵοισιν δύο φάσγανα καὶ δύο δοῦρε
καλλιπέειν καὶ δοιὰ βοάγρια χερσὶν ἑλέσθαι,
ὡς ἂν ἐπιθύσαντες ἑλοίμεθα·" τοὺς δέ κ' ἔπειτα
Παλλὰς Ἀθηναίη θέλξει καὶ μητίετα Ζεύς.[1]
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
εἰ ἐτεόν γ' ἐμός ἐσσι καὶ αἵματος ἡμετέροιο,
μή τις ἔπειτ' Ὀδυσῆος ἀκουσάτω ἔνδον ἐόντος,

[1] Lines 281–98 (288–94 virtually = xix. 7–13) were rejected by Zenodotus and Aristarchus.

still do thou endure to behold it. Thou shalt indeed bid them cease their folly, seeking to dissuade them with gentle words; yet in no wise will they hearken to thee, for verily their day of doom is at hand. And another thing will I tell thee, and do thou lay it to heart. When Athene, rich in counsel, shall put it in my mind, I will nod to thee with my head; and do thou thereupon, when thou notest it, take all the weapons of war that lie in thy halls, and lay them away one and all in the secret place of the lofty store-room. And as for the wooers, when they miss the arms and question thee, do thou beguile them with gentle words, saying:

"'Out of the smoke have I laid them,[1] since they are no longer like those which of old Odysseus left behind him when he went forth to Troy, but are all befouled so far as the breath of the fire has reached them. And furthermore this greater fear has the son of Cronos put in my heart, lest haply, when heated with wine, you may set a quarrel afoot among you and wound one another, and so bring shame on your feast and on your wooing. For of itself does the iron draw a man to it.'

"But for us two alone do thou leave behind two swords and two spears, and two ox-hide shields for us to grasp, that we may rush upon them and seize them; while as for the wooers, Pallas Athene and Zeus, the counsellor, will beguile them. And another thing will I tell thee, and do thou lay it to heart. If in truth thou art my son and of our blood, then let no one hear that Odysseus is at home;

[1] The Homeric house had no chimney, and the walls with the weapons hanging on them naturally became grimy with soot from the fire which burned in the centre of the hall.

μήτ' οὖν Λαέρτης ἴστω τό γε μήτε συβώτης
μήτε τις οἰκήων μήτ' αὐτὴ Πηνελόπεια,
ἀλλ' οἶοι σύ τ' ἐγώ τε γυναικῶν γνώομεν ἰθύν·
καί κέ τεο δμώων ἀνδρῶν ἔτι πειρηθεῖμεν,
ἠμὲν ὅπου τις νῶϊ τίει καὶ δείδιε θυμῷ,
ἠδ' ὅτις οὐκ ἀλέγει, σὲ δ' ἀτιμᾷ τοῖον ἐόντα."

Τὸν δ' ἀπαμειβόμενος προσεφώνεε φαίδιμος υἱός·
"Ὦ πάτερ, ἦ τοι ἐμὸν θυμὸν καὶ ἔπειτά γ', οἴω,
γνώσεαι· οὐ μὲν γάρ τι χαλιφροσύναι γέ μ' ἔχουσιν·
ἀλλ' οὔ τοι τόδε κέρδος ἐγὼν ἔσσεσθαι οἴω
ἡμῖν ἀμφοτέροισι· σὲ δὲ φράζεσθαι ἄνωγα.
δηθὰ γὰρ αὖτως εἴσῃ ἑκάστου πειρητίζων,
ἔργα μετερχόμενος· τοὶ δ' ἐν μεγάροισιν ἔκηλοι
χρήματα δαρδάπτουσιν ὑπέρβιον οὐδ' ἔπι φειδώ.
ἀλλ' ἦ τοί σε γυναῖκας ἐγὼ δεδάασθαι ἄνωγα,
αἵ τέ σ' ἀτιμάζουσι καὶ αἳ νηλείτιδές εἰσιν·
ἀνδρῶν δ' οὐκ ἂν ἔγω γε κατὰ σταθμοὺς ἐθέλοιμι
ἡμέας πειράζειν, ἀλλ' ὕστερα ταῦτα πένεσθαι,
εἰ ἐτεόν γέ τι οἶσθα Διὸς τέρας αἰγιόχοιο."

Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
ἡ δ' ἄρ' ἔπειτ' Ἰθάκηνδε κατήγετο νηῦς εὐεργής,
ἣ φέρε Τηλέμαχον Πυλόθεν καὶ πάντας ἑταίρους.
οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
νῆα μὲν οἵ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν,
τεύχεα δέ σφ' ἀπένεικαν ὑπέρθυμοι θεράποντες,
αὐτίκα δ' ἐς Κλυτίοιο φέρον περικαλλέα δῶρα.
αὐτὰρ κήρυκα πρόεσαν δόμον εἰς Ὀδυσῆος,
ἀγγελίην ἐρέοντα περίφρονι Πηνελοπείῃ,
οὕνεκα Τηλέμαχος μὲν ἐπ' ἀγροῦ, νῆα δ' ἀνώγει
ἄστυδ' ἀποπλείειν, ἵνα μὴ δείσασ' ἐνὶ θυμῷ
ἰφθίμη βασίλεια τέρεν κατὰ δάκρυον εἴβοι.

neither let Laertes know it, nor the swineherd, nor any of the household, nor Penelope herself; but by ourselves thou and I will learn the temper of the women. Aye, and we will likewise make trial of many a one of the serving men, and see where any of them honours us two and fears us at heart, and who recks not of us and scorns thee, a man so goodly."

Then his glorious son answered him, and said: "Father, my spirit, methinks, thou shalt verily come to know hereafter, for no slackness of will possesses me. But I think not that this plan will be a gain to us both, and so I bid thee take thought. Long time shalt thou vainly go about, making trial of each man as thou visitest the farms, while in thy halls those others at their ease are wasting thy substance in insolent wise, and there is no sparing. Yet verily, as for the women, I do bid thee learn who among them dishonour thee, and who are guiltless. But of the men in the farmsteads I would not that we should make trial, but that we should deal therewith hereafter, if in very truth thou knowest some sign from Zeus, who bears the aegis."

Thus they spoke to one another, but meanwhile into Ithaca put the well-built ship that brought Telemachus and all his comrades from Pylos; and they, when they had come into the deep harbour, drew the black ship up on the shore, while proud squires bore forth their armour and straightway carried the beauteous gifts to the house of Clytius. But they sent a herald forth to the house of Odysseus to bear word to wise Penelope that Telemachus was at the farm, and had bidden the ship to sail on to the city, lest the noble queen might grow anxious and let

τὼ δὲ συναντήτην κῆρυξ καὶ δῖος ὑφορβὸς
τῆς αὐτῆς ἕνεκ' ἀγγελίης, ἐρέοντε γυναικί.
ἀλλ' ὅτε δή ῥ' ἵκοντο δόμον θείου βασιλῆος,
κῆρυξ μέν ῥα μέσῃσι μετὰ δμῳῇσιν ἔειπεν·
"Ἠδή τοι, βασίλεια, φίλος πάϊς εἰλήλουθε."
Πηνελοπείη δ' εἶπε συβώτης ἄγχι παραστὰς
πάνθ' ὅσα οἱ φίλος υἱὸς ἀνώγει μυθήσασθαι.
αὐτὰρ ἐπεὶ δὴ πᾶσαν ἐφημοσύνην ἀπέειπε,
βῆ ῥ' ἴμεναι μεθ' ὕας, λίπε δ' ἕρκεά τε μέγαρόν τε.
Μνηστῆρες δ' ἀκάχοντο κατήφησάν τ' ἐνὶ θυμῷ,
ἐκ δ' ἦλθον μεγάροιο παρὲκ μέγα τειχίον αὐλῆς,
αὐτοῦ δὲ προπάροιθε θυράων ἑδριόωντο.
τοῖσιν δ' Εὐρύμαχος, Πολύβου πάϊς, ἦρχ' ἀγορεύειν·
"Ὦ φίλοι, ἦ μέγα ἔργον ὑπερφιάλως τετέλεσται
Τηλεμάχῳ ὁδὸς ἥδε· φάμεν δέ οἱ οὐ τελέεσθαι.
ἀλλ' ἄγε νῆα μέλαιναν ἐρύσσομεν ἥ τις ἀρίστη,
ἐς δ' ἐρέτας ἁλιῆας ἀγείρομεν, οἵ κε τάχιστα
κείνοις ἀγγείλωσι θοῶς οἰκόνδε νέεσθαι."
Οὔ πω πᾶν εἴρηθ', ὅτ' ἄρ' Ἀμφίνομος ἴδε νῆα,
στρεφθεὶς ἐκ χώρης, λιμένος πολυβενθέος ἐντός,
ἱστία τε στέλλοντας ἐρετμά τε χερσὶν ἔχοντας.
ἡδὺ δ' ἄρ' ἐκγελάσας μετεφώνεεν οἷς ἑτάροισι·
"Μή τιν' ἔτ' ἀγγελίην ὀτρύνομεν· οἵδε γὰρ ἔνδον.
ἦ τίς σφιν τόδ' ἔειπε θεῶν, ἢ εἶσιδον αὐτοὶ
νῆα παρερχομένην, τὴν δ' οὐκ ἐδύναντο κιχῆναι."
Ὣς ἔφαθ', οἱ δ' ἀνστάντες ἔβαν ἐπὶ θῖνα θαλάσσης,

round tears fall. So the two met, the herald and the goodly swineherd, on the self-same errand, to bear tidings to the lady. And when they reached the palace of the godlike king, the herald spoke out in the midst of the handmaids, and said: "Even now, queen, thy son has come back from Pylos."

But the swineherd came close to Penelope and told her all that her dear son had bidden him say. And when he had fully told all that had been commanded him, he went his way to the swine and left the courtyard and the hall.

But the wooers were dismayed and downcast in spirit, and forth they went from the hall past the great wall of the court, and there before the gates they sat down. Then among them Eurymachus, son of Polybus, was the first to speak:

"My friends, verily a great deed has been insolently brought to pass by Telemachus, even this journey, and we deemed that he would never see it accomplished. But come, let us launch a black ship, the best we have, and let us get together seamen as rowers that they may straightway bear tidings to those others speedily to return home."

Not yet was the word fully uttered when Amphinomus, turning in his place, saw a ship in the deep harbour and men furling the sail, and with oars in their hands. Then, breaking into a merry laugh, he spoke among his comrades:

"Let us not be sending a message any more, for here they are at home. Either some god told them of this, or they themselves caught sight of the ship of Telemachus as she sailed by, but could not catch her."

So he spoke, and they rose up and went to the

αἶψα δὲ νῆα μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν,
τεύχεα δέ σφ' ἀπένεικαν ὑπέρθυμοι θεράποντες.
αὐτοὶ δ' εἰς ἀγορὴν κίον ἀθρόοι, οὐδέ τιν' ἄλλον
εἴων οὔτε νέων μεταΐζειν οὔτε γερόντων.
τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱός·
"Ὦ πόποι, ὡς τόνδ' ἄνδρα θεοὶ κακότητος ἔλυσαν.
ἤματα μὲν σκοποὶ ἷζον ἐπ' ἄκριας ἠνεμοέσσας
αἰὲν ἐπασσύτεροι· ἅμα δ' ἠελίῳ καταδύντι
οὔ ποτ' ἐπ' ἠπείρου νύκτ' ἄσαμεν, ἀλλ' ἐνὶ πόντῳ
νηῒ θοῇ πλείοντες ἐμίμνομεν Ἠῶ δίαν,
Τηλέμαχον λοχόωντες, ἵνα φθίσωμεν ἑλόντες
αὐτόν· τὸν δ' ἄρα τῆος ἀπήγαγεν οἴκαδε δαίμων,
ἡμεῖς δ' ἐνθάδε οἱ φραζώμεθα λυγρὸν ὄλεθρον
Τηλεμάχῳ, μηδ' ἧμας ὑπεκφύγοι· οὐ γὰρ ὀΐω
τούτου γε ζώοντος ἀνύσσεσθαι τάδε ἔργα.
αὐτὸς μὲν γὰρ ἐπιστήμων βουλῇ τε νόῳ τε,
λαοὶ δ' οὐκέτι πάμπαν ἐφ' ἡμῖν ἦρα φέρουσιν.
ἀλλ' ἄγετε, πρὶν κεῖνον ὁμηγυρίσασθαι Ἀχαιοὺς
εἰς ἀγορήν—οὐ γάρ τι μεθησέμεναί μιν ὀΐω,
ἀλλ' ἀπομηνίσει, ἐρέει δ' ἐν πᾶσιν ἀναστὰς
οὕνεκά οἱ φόνον αἰπὺν ἐράπτομεν οὐδ' ἐκίχημεν·
οἱ δ' οὐκ αἰνήσουσιν ἀκούοντες κακὰ ἔργα·
μή τι κακὸν ῥέξωσι καὶ ἡμέας ἐξελάσωσι
γαίης ἡμετέρης, ἄλλων δ' ἀφικώμεθα δῆμον·
ἀλλὰ φθέωμεν ἑλόντες ἐπ' ἀγροῦ νόσφι πόληος
ἢ ἐν ὁδῷ· βίοτον δ' αὐτοὶ καὶ κτήματ' ἔχωμεν,
δασσάμενοι κατὰ μοῖραν ἐφ' ἡμέας, οἰκία δ' αὖτε
κείνου μητέρι δοῖμεν ἔχειν ἠδ' ὅστις ὀπυίοι.

shore of the sea. Swiftly the men drew up the black ship on the shore, and proud squires bore forth their armour. Themselves meanwhile went all together to the place of assembly, and none other would they suffer to sit with them, either of the young men or the old. Then among them spoke Antinous, son of Eupeithes:

"Lo, now, see how the gods have delivered this man from destruction. Day by day watchmen sat upon the windy heights, watch ever following watch, and at set of sun we never spent a night upon the shore, but sailing over the deep in our swift ship we waited for the bright Dawn, lying in wait for Telemachus, that we might take him and slay the man himself; howbeit meanwhile some god has brought him home. But, on our part, let us here devise for him a woeful death, even for Telemachus, and let him not escape from out our hands, for I deem that while he lives this work of ours will not prosper. For he is himself shrewd in counsel and in wisdom, and the people nowise show us favour any more. Nay, come, before he gathers the Achaeans to the place of assembly—for methinks he will in no wise be slow to act, but will be full of wrath, and rising up will declare among them all how that we contrived against him utter destruction, but did not catch him; and they will not praise us when they hear of our evil deeds. Beware, then, lest they work us some harm and drive us out from our country, and we come to the land of strangers. Nay, let us act first, and seize him in the field far from the city, or on the road; and his substance let us ourselves keep, and his wealth, dividing them fairly among us; though the house we would give to his mother to possess, and to

εἰ δ' ὑμῖν ὅδε μῦθος ἀφανδάνει, ἀλλὰ βόλεσθε
αὐτόν τε ζώειν καὶ ἔχειν πατρώϊα πάντα,
μή οἱ χρήματ' ἔπειτα ἄλις θυμηδὲ ἔδωμεν
ἐνθάδ' ἀγειρόμενοι, ἀλλ' ἐκ μεγάροιο ἕκαστος
μνάσθω ἐέδνοισιν διζήμενος· ἡ δέ κ' ἔπειτα
γήμαιθ' ὅς κε πλεῖστα πόροι καὶ μόρσιμος ἔλθοι."
"Ως ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
τοῖσιν δ' Ἀμφίνομος ἀγορήσατο καὶ μετέειπε,
Νίσου φαίδιμος υἱός, Ἀρητιάδαο ἄνακτος,
ὅς ῥ' ἐξ Δουλιχίου πολυπύρου, ποιήεντος,
ἡγεῖτο μνηστῆρσι, μάλιστα δὲ Πηνελοπείῃ
ἤνδανε μύθοισι· φρεσὶ γὰρ κέχρητ' ἀγαθῇσιν·
ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
"Ὦ φίλοι, οὐκ ἂν ἐγώ γε κατακτείνειν ἐθέλοιμι
Τηλέμαχον· δεινὸν δὲ γένος βασιλῆϊόν ἐστιν
κτείνειν· ἀλλὰ πρῶτα θεῶν εἰρώμεθα βουλάς.
εἰ μέν κ' αἰνήσωσι Διὸς μεγάλοιο θέμιστες,
αὐτός τε κτενέω τούς τ' ἄλλους πάντας ἀνώξω·
εἰ δέ κ' ἀποτρωπῶσι θεοί, παύσασθαι ἄνωγα."
"Ως ἔφατ' Ἀμφίνομος, τοῖσιν δ' ἐπιήνδανε μῦθος.
αὐτίκ' ἔπειτ' ἀναστάντες ἔβαν δόμον εἰς Ὀδυσῆος,
ἐλθόντες δὲ καθῖζον ἐπὶ ξεστοῖσι θρόνοισιν.
Ἡ δ' αὖτ' ἄλλ' ἐνόησε περίφρων Πηνελόπεια,
μνηστήρεσσι φανῆναι ὑπέρβιον ὕβριν ἔχουσι.
πεύθετο γὰρ οὗ παιδὸς ἐνὶ μεγάροισιν ὄλεθρον·
κῆρυξ γάρ οἱ ἔειπε Μέδων, ὃς ἐπεύθετο βουλάς.
βῆ δ' ἰέναι μέγαρόνδε σὺν ἀμφιπόλοισι γυναιξίν.
ἀλλ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν,

him who weds her. Howbeit if this plan does not please you, but you choose rather that he should live and keep all the wealth of his fathers, let us not continue to devour his store of pleasant things as we gather together here, but let each man from his own hall woo her with his gifts and seek to win her; and she then would wed him who offers most, and who comes as her fated lord."

So he spoke, and they were all hushed in silence. Then Amphinomus addressed their assembly, and spoke among them. He was the glorious son of the prince Nisus, son of Aretias, and he led the wooers who came from Dulichium, rich in wheat and in grass, and above all the others he pleased Penelope with his words, for he had an understanding heart. He it was who with good intent addressed their assembly, and spoke among them:

"Friends, I surely would not choose to kill Telemachus; a dread thing is it to slay one of royal stock. Nay, let us first seek to learn the will of the gods. If the oracles of great Zeus approve, I will myself slay him, and bid all the others do so; but if the gods turn us from the act, I bid you desist."

Thus spoke Amphinomus, and his word was pleasing to them. So they arose straightway and went to the house of Odysseus, and entering in, sat down on the polished seats.

Then the wise Penelope took other counsel, to show herself to the wooers, overweening in their insolence. For she had learned of the threatened death of her son in her halls, for the herald Medon told her, who had heard their counsel. So she went her way toward the hall with her handmaids. But when the fair lady reached the wooers, she stood by the

στῆ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα,
Ἀντίνοον δ' ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"'Ἀντίνο', ὕβριν ἔχων, κακομήχανε, καὶ δέ σέ φασιν
ἐν δήμῳ Ἰθάκης μεθ' ὁμήλικας ἔμμεν ἄριστον
βουλῇ καὶ μύθοισι· σὺ δ' οὐκ ἄρα τοῖος ἔησθα.
μάργε, τίη δὲ σὺ Τηλεμάχῳ θάνατόν τε μόρον τε
ῥάπτεις, οὐδ' ἱκέτας ἐμπάζεαι, οἷσιν ἄρα Ζεὺς
μάρτυρος; οὐδ' ὁσίη κακὰ ῥάπτειν ἀλλήλοισιν.
ἦ οὐκ οἶσθ' ὅτε δεῦρο πατὴρ τεὸς ἵκετο φεύγων,
δῆμον ὑποδείσας; δὴ γὰρ κεχολώατο λίην,
οὕνεκα ληϊστῆρσιν ἐπισπόμενος Ταφίοισιν
ἤκαχε Θεσπρωτούς· οἱ δ' ἡμῖν ἄρθμιοι ἦσαν·
τόν ῥ' ἔθελον φθῖσαι καὶ ἀπορραῖσαι φίλον ἦτορ
ἠδὲ κατὰ ζωὴν φαγέειν μενοεικέα πολλήν·
ἀλλ' Ὀδυσεὺς κατέρυκε καὶ ἔσχεθεν ἱεμένους περ.
τοῦ νῦν οἶκον ἄτιμον ἔδεις, μνάᾳ δὲ γυναῖκα
παῖδά τ' ἀποκτείνεις, ἐμὲ δὲ μεγάλως ἀκαχίζεις·
ἀλλά σε παύσασθαι κέλομαι καὶ ἀνωγέμεν ἄλλους."
Τὴν δ' αὖτ' Εὐρύμαχος, Πολύβου πάϊς, ἀντίον ηὔδα·
"Κούρη Ἰκαρίοιο, περίφρον Πηνελόπεια,
θάρσει· μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
οὐκ ἔσθ' οὗτος ἀνὴρ οὐδ' ἔσσεται οὐδὲ γένηται,
ὅς κεν Τηλεμάχῳ σῷ υἱέϊ χεῖρας ἐποίσει
ζώοντός γ' ἐμέθεν καὶ ἐπὶ χθονὶ δερκομένοιο.
ὧδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται·
αἶψά οἱ αἷμα κελαινὸν ἐρωήσει περὶ δουρὶ
ἡμετέρῳ, ἐπεὶ ἦ καὶ ἐμὲ πτολίπορθος Ὀδυσσεὺς
πολλάκι γούνασιν οἷσιν ἐφεσσάμενος κρέας ὤπτὸν

doorpost of the well-built hall, holding before her face her shining veil; and she rebuked Antinous, and spoke, and addressed him:

"Antinous, full of insolence, deviser of evil! and yet it is thou, men say, that dost excel among all of thy years in the land of Ithaca in counsel and in speech. But thou, it seems, art not such a man. Madman! why dost thou devise death and fate for Telemachus, and carest not for suppliants, for whom Zeus is witness. 'Tis an impious thing to plot evil one against another. Dost thou not know of the time when thy father came to this house a fugitive in terror of the people? For of a truth they were greatly wroth with him because he had joined Taphian pirates and harried the Thesprotians, who were in league with us. Him, then, they were minded to slay, and take from him his life by violence, and utterly to devour his great and pleasant livelihood; but Odysseus held them back, and stayed them despite their eagerness. His house it is that thou consumest now without atonement, and wooest his wife, and seekest to slay his son, and on me thou bringest great distress. Nay, forbear, I charge thee, and bid the rest forbear."

Then Eurymachus, son of Polybus, answered her: "Daughter of Icarius, wise Penelope, be of good cheer, and let not these things distress thy heart. That man lives not, nor shall live, nor shall ever be born, who shall lay hands upon thy son Telemachus while I live and behold the light upon the earth. For thus will I speak out to thee, and verily it shall be brought to pass. Quickly shall that man's black blood flow forth about my spear; for of a truth me, too, did Odysseus the sacker of cities often set upon his

ἐν χείρεσσιν ἔθηκεν, ἐπέσχε τε οἶνον ἐρυθρόν.
τῷ μοι Τηλέμαχος πάντων πολὺ φίλτατός ἐστιν
ἀνδρῶν, οὐδέ τί μιν θάνατον τρομέεσθαι ἄνωγα
ἔκ γε μνηστήρων· θεόθεν δ' οὐκ ἔστ' ἀλέασθαι."
"Ὡς φάτο θαρσύνων, τῷ δ' ἤρτυεν αὐτὸς ὄλεθρον.
ἡ μὲν ἄρ' εἰσαναβᾶσ' ὑπερῴϊα σιγαλόεντα
κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὄφρα οἱ ὕπνον
ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.
Ἐσπέριος δ' Ὀδυσῆϊ καὶ υἱέϊ δῖος ὑφορβὸς
ἦλυθεν· οἱ δ' ἄρα δόρπον ἐπισταδὸν ὡπλίζοντο,
σῦν ἱερεύσαντες ἐνιαύσιον. αὐτὰρ Ἀθήνη,
ἄγχι παρισταμένη, Λαερτιάδην Ὀδυσῆα
ῥάβδῳ πεπληγυῖα πάλιν ποίησε γέροντα,
λυγρὰ δὲ εἵματα ἕσσε περὶ χροΐ, μή ἑ συβώτης
γνοίη ἐσάντα ἰδὼν καὶ ἐχέφρονι Πηνελοπείῃ
ἔλθοι ἀπαγγέλλων μηδὲ φρεσὶν εἰρύσσαιτο.
Τὸν καὶ Τηλέμαχος πρότερος πρὸς μῦθον ἔειπεν·
"Ἦλθες, δῖ' Εὔμαιε. τί δὴ κλέος ἔστ' ἀνὰ ἄστυ;
ἦ ῥ' ἤδη μνηστῆρες ἀγήνορες ἔνδον ἔασιν
ἐκ λόχου, ἦ ἔτι μ' αὖτ' εἰρύαται οἴκαδ' ἰόντα;"
Τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα·
"Οὐκ ἔμελέν μοι ταῦτα μεταλλῆσαι καὶ ἐρέσθαι
ἄστυ καταβλώσκοντα· τάχιστά με θυμὸς ἀνώγει
ἀγγελίην εἰπόντα πάλιν δεῦρ' ἀπονέεσθαι.
ὡμήρησε δέ μοι παρ' ἑταίρων ἄγγελος ὠκύς,
κῆρυξ, ὃς δὴ πρῶτος ἔπος σῇ μητρὶ ἔειπεν.
ἄλλο δέ τοι τό γε οἶδα· τὸ γὰρ ἴδον ὀφθαλμοῖσιν.
ἤδη ὑπὲρ πόλιος, ὅθι θ' Ἑρμαιος λόφος ἐστίν,

knees, and put roast meat in my hands, and hold to my lips red wine. Therefore Telemachus is far the dearest of all men to me, and I bid him have no fear of death, at least from the wooers; but from the gods can no man avoid it."

Thus he spoke to cheer her, but against that son he was himself plotting death. So she went up to her bright upper chamber and then bewailed Odysseus, her dear husband, until flashing-eyed Athene cast sweet sleep upon her eyelids.

But at evening the goodly swineherd came back to Odysseus and his son, and they were busily making ready their supper, and had slain a boar of a year old. Then Athene came close to Odysseus, son of Laertes, and smote him with her wand, and again made him an old man; and mean raiment she put about his body, lest the swineherd might look upon him and know him, and might go to bear tidings to constant Penelope, and not hold the secret fast in his heart.

Now Telemachus spoke first to the swineherd, and said: "Thou hast come, goodly Eumaeus. What news is there in the city? Have the proud wooers by this time come home from their ambush, or are they still watching for me where they were, to take me on my homeward way?"

To him, then, swineherd Eumaeus, didst thou make answer and say: "I was not minded to go about the city, asking and enquiring of this; my heart bade me with all speed to come back hither when I had given my message. But there joined me a swift messenger from thy companions, a herald, who was the first to tell the news to thy mother. And this further thing I know, for I saw it with my eyes. I was now above the city, as I went on my way, where

ἦα κιών, ὅτε νῆα θοὴν ἰδόμην κατιοῦσαν
ἐς λιμέν' ἡμέτερον· πολλοὶ δ' ἔσαν ἄνδρες ἐν αὐτῇ,
βεβρίθει δὲ σάκεσσι καὶ ἔγχεσιν ἀμφιγύοισι·
καὶ σφέας ὠΐσθην τοὺς ἔμμεναι, οὐδέ τι οἶδα."
Ὣς φάτο, μείδησεν δ' ἱερὴ ἲς Τηλεμάχοιο
ἐς πατέρ' ὀφθαλμοῖσιν ἰδών, ἀλέεινε δ' ὑφορβόν.
Οἱ δ' ἐπεὶ οὖν παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
κοίτου τε μνήσαντο καὶ ὕπνου δῶρον ἔλοντο.

the hill of Hermes is, when I saw a swift ship putting into our harbour, and there were many men in her, and she was laden with shields and double-pointed spears. And I thought it was they, but I have no knowledge."

So he spoke, and the strong and mighty Telemachus smiled and with his eyes he glanced at his father, but shunned the swineherd's eye.

And when they had ceased from their labour and had made ready the meal, they fell to feasting, nor did their hearts lack aught of the equal feast. But when they had put from them the desire of food and drink, they bethought them of rest, and took the gift of sleep.

## P

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
δὴ τότ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα
Τηλέμαχος, φίλος υἱὸς Ὀδυσσῆος θείοιο,
εἵλετο δ' ἄλκιμον ἔγχος, ὅ οἱ παλάμηφιν ἀρήρει,
ἄστυδε ἱέμενος, καὶ ἑὸν προσέειπε συβώτην·
"Ἄττ', ἦ τοι μὲν ἐγὼν εἶμ' ἐς πόλιν, ὄφρα με μήτηρ
ὄψεται· οὐ γάρ μιν πρόσθεν παύσεσθαι ὀΐω
κλαυθμοῦ τε στυγεροῖο γόοιό τε δακρυόεντος,
πρίν γ' αὐτόν με ἴδηται· ἀτὰρ σοί γ' ὧδ' ἐπιτέλλω.
τὸν ξεῖνον δύστηνον ἄγ' ἐς πόλιν, ὄφρ' ἂν ἐκεῖθι
δαῖτα πτωχεύῃ· δώσει δέ οἱ ὅς κ' ἐθέλῃσι
πύρνον καὶ κοτύλην· ἐμὲ δ' οὔ πως ἔστιν ἅπαντας
ἀνθρώπους ἀνέχεσθαι, ἔχοντά περ ἄλγεα θυμῷ.
ὁ ξεῖνος δ' εἴ περ μάλα μηνίει, ἄλγιον αὐτῷ
ἔσσεται· ἢ γὰρ ἐμοὶ φίλ' ἀληθέα μυθήσασθαι."
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ὦ φίλος, οὐδέ τοι αὐτὸς ἐρύκεσθαι μενεαίνω·
πτωχῷ βέλτερόν ἐστι κατὰ πτόλιν ἠὲ κατ' ἀγροὺς
δαῖτα πτωχεύειν· δώσει δέ μοι ὅς κ' ἐθέλῃσιν.
οὐ γὰρ ἐπὶ σταθμοῖσι μένειν ἔτι τηλίκος εἰμί,
ὥστ' ἐπιτειλαμένῳ σημάντορι πάντα πιθέσθαι.
ἀλλ' ἔρχευ· ἐμὲ δ' ἄξει ἀνὴρ ὅδε, τὸν σὺ κελεύεις,
αὐτίκ' ἐπεί κε πυρὸς θερέω ἀλέη τε γένηται.
αἰνῶς γὰρ τάδε εἵματ' ἔχω κακά· μή με δαμάσσῃ
στίβη ὑπηνίη· ἔκαθεν δέ τε ἄστυ φάτ' εἶναι."

# BOOK XVII

As soon as early Dawn appeared, the rosy-fingered, Telemachus, the dear son of divine Odysseus, bound beneath his feet his fair sandals and took his mighty spear, that fitted his grasp, hasting to the city; and he spoke to his swineherd, saying:

"Father, I verily am going to the city, that my mother may see me, for, methinks, she will not cease from woeful wailing and tearful lamentation until she sees my very self. But to thee I give this charge. Lead this wretched stranger to the city, that there he may beg his food, and whoso will shall give him a loaf and a cup of water. For my part, I can in no wise burden myself with all men, seeing that I have grief at heart. But if the stranger is sore angered at this, it will be the worse for him. I verily love to speak the truth."

Then Odysseus of many wiles answered him, and said: "Friend, be sure I am not myself fain to be left here. For a beggar it is better to beg his food in the town than in the fields, and whoso will shall give it me. For I am no more of an age to remain at the farmstead, so as to obey in all things the command of an overseer. Nay, go thy way; this man that thou biddest will lead me as soon as I have warmed myself at the fire, and the sun has grown hot. For miserably poor are these garments which I wear, and I fear lest the morning frost may overcome me; and ye say it is far to the city."

Ὣς φάτο, Τηλέμαχος δὲ διὰ σταθμοῖο βεβήκει,
κραιπνὰ ποσὶ προβιβάς, κακὰ δὲ μνηστῆρσι φύτευεν.
αὐτὰρ ἐπεί ῥ' ἵκανε δόμους εὖ ναιετάοντας,
ἔγχος μέν ῥ' ἔστησε φέρων πρὸς κίονα μακρήν,
αὐτὸς δ' εἴσω ἴεν καὶ ὑπέρβη λάϊνον οὐδόν.
Τὸν δὲ πολὺ πρώτη εἶδε τροφὸς Εὐρύκλεια,
κώεα καστορνῦσα θρόνοις ἔνι δαιδαλέοισι,
δακρύσασα δ' ἔπειτ' ἰθὺς κίεν· ἀμφὶ δ' ἄρ' ἄλλαι
δμῳαὶ Ὀδυσσῆος ταλασίφρονος ἠγερέθοντο,
καὶ κύνεον ἀγαπαζόμεναι κεφαλήν τε καὶ ὤμους.
Ἡ δ' ἴεν ἐκ θαλάμοιο περίφρων Πηνελόπεια,
Ἀρτέμιδι ἰκέλη ἠὲ χρυσέῃ Ἀφροδίτῃ,
ἀμφὶ δὲ παιδὶ φίλῳ βάλε πήχεε δακρύσασα,
κύσσε δέ μιν κεφαλήν τε καὶ ἄμφω φάεα καλά,
καί ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
"Ἦλθες, Τηλέμαχε, γλυκερὸν φάος. οὔ σ' ἔτ' ἐγώ γε
ὄψεσθαι ἐφάμην, ἐπεὶ ᾤχεο νηὶ Πύλονδε
λάθρη, ἐμεῦ ἀέκητι, φίλου μετὰ πατρὸς ἀκουήν.
ἀλλ' ἄγε μοι κατάλεξον ὅπως ἤντησας ὀπωπῆς."
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Μήτερ ἐμή, μή μοι γόον ὄρνυθι μηδέ μοι ἦτορ
ἐν στήθεσσιν ὄρινε φυγόντι περ αἰπὺν ὄλεθρον·
ἀλλ' ὑδρηναμένη, καθαρὰ χροΐ εἵματ' ἑλοῦσα,
εἰς ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν [1]
εὔχεο πᾶσι θεοῖσι τελησέμεν ἑκατόμβας
ῥέξειν, αἴ κέ ποθι Ζεὺς ἄντιτα ἔργα τελέσσῃ.
αὐτὰρ ἐγὼν ἀγορὴν ἐσελεύσομαι, ὄφρα καλέσσω
ξεῖνον, ὅτις μοι κεῖθεν ἅμ' ἕσπετο δεῦρο κιόντι.
τὸν μὲν ἐγὼ προὔπεμψα σὺν ἀντιθέοις ἑτάροισι,

[1] Line 49 is omitted in some MSS., and in others is placed after line 51.

So he spoke, and Telemachus passed out through the farmstead with rapid strides, and was sowing the seeds of evil for the wooers. But when he came to the stately house he set his spear in place, leaning it against a tall pillar, and himself went in and crossed the threshold of stone.

Him the nurse Eurycleia was far the first to see, as she was spreading fleeces on the richly-wrought chairs. With a burst of tears she came straight toward him, and round about them gathered the other maids of Odysseus of the steadfast heart, and they kissed his head and shoulders in loving welcome.

Then forth from her chamber came wise Penelope, like unto Artemis or golden Aphrodite, and bursting into tears she flung her arms about her dear son, and kissed his head and both his beautiful eyes; and with wailing she spoke to him winged words:

"Thou art come, Telemachus, sweet light of my eyes; I thought I should never see thee more after thou hadst gone in thy ship to Pylos—secretly, and in my despite, to seek tidings of thy dear father. Come, then, tell me what sight thou hadst of him."

Then wise Telemachus answered her: "My mother, stir not lamentation, I pray thee, nor rouse the heart in my breast, seeing that I am escaped from utter destruction. Nay, bathe thyself, and take clean raiment for thy body, and then, going to thy upper chamber with thy handmaids, vow to all the gods that thou wilt offer hecatombs that bring fulfilment, in the hope that Zeus may some day bring deeds of requital to pass. But I will go to the place of assembly that I may bid to our house a stranger who followed me from Pylos on my way hither. Him I sent forward with my godlike comrades, and I bade

Πείραιον δέ μιν ἠνώγεα προτὶ οἶκον ἄγοντα
ἐνδυκέως φιλέειν καὶ τιέμεν, εἰς ὅ κεν ἔλθω."
Ὣς ἄρ' ἐφώνησεν, τῇ δ' ἄπτερος ἔπλετο μῦθος.
ἡ δ' ὑδρηναμένη, καθαρὰ χροΐ εἵματ' ἑλοῦσα,
εὔχετο πᾶσι θεοῖσι τελησέσσας ἑκατόμβας
ῥέξειν, αἴ κέ ποθι Ζεὺς ἄντιτα ἔργα τελέσσῃ.
Τηλέμαχος δ' ἄρ' ἔπειτα διὲκ μεγάροιο βεβήκει
ἔγχος ἔχων· ἅμα τῷ γε δύω κύνες[1] ἀργοὶ ἕποντο.
θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη·
τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θηεῦντο.
ἀμφὶ δέ μιν μνηστῆρες ἀγήνορες ἠγερέθοντο
ἔσθλ' ἀγορεύοντες, κακὰ δὲ φρεσὶ βυσσοδόμευον.
αὐτὰρ ὁ τῶν μὲν ἔπειτα ἀλεύατο πουλὺν ὅμιλον,
ἀλλ' ἵνα Μέντωρ ἦστο καὶ Ἄντιφος ἠδ' Ἁλιθέρσης,
οἵ τε οἱ ἐξ ἀρχῆς πατρώϊοι ἦσαν ἑταῖροι,
ἔνθα καθέζετ' ἰών· τοὶ δ' ἐξερέεινον ἕκαστα.
τοῖσι δὲ Πείραιος δουρικλυτὸς ἐγγύθεν ἦλθεν
ξεῖνον ἄγων ἀγορήνδε διὰ πτόλιν· οὐδ' ἄρ' ἔτι δὴν
Τηλέμαχος ξείνοιο ἑκὰς τράπετ', ἀλλὰ παρέστη.
τὸν καὶ Πείραιος πρότερος πρὸς μῦθον ἔειπε·
"Τηλέμαχ', αἶψ' ὄτρυνον ἐμὸν ποτὶ δῶμα γυναῖκας,
ὥς τοι δῶρ' ἀποπέμψω, ἃ τοι Μενέλαος ἔδωκε."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Πείραι', οὐ γάρ τ' ἴδμεν ὅπως ἔσται τάδε ἔργα.
εἴ κεν ἐμὲ μνηστῆρες ἀγήνορες ἐν μεγάροισι
λάθρη κτείναντες πατρώϊα πάντα δάσωνται,
αὐτὸν ἔχοντά σε βούλομ' ἐπαυρέμεν, ἤ τινα τῶνδε·

[1] δύω κύνες : κύνες πόδας ; *cf.* ii. 11.

Peiraeus take him home and give him kindly welcome, and show him honour until I should come."

So he spoke, but her word remained unwinged.[1] Then she bathed and took clean raiment for her body, and vowed to all the gods that she would offer hecatombs that bring fulfilment, in the hope that Zeus would some day bring deeds of requital to pass.

But Telemachus thereafter went forth through the hall with his spear in his hand, and with him went two swift hounds. And wondrous was the grace that Athene shed upon him, and all the people marvelled at him as he came. Round about him the proud wooers thronged, speaking him fair, but pondering evil in the deep of their hearts. Howbeit he avoided the great throng of these men, but where Mentor sat, and Antiphus, and Halitherses, who were friends of his father's house from of old, there he went and sat down, and they questioned him of each thing. Then Peiraeus, the famous spearman, drew near, leading the stranger through the city to the place of assembly; and Telemachus did not long turn away from his guest, but went up to him. Then Peiraeus was the first to speak, saying:

"Telemachus, quickly send women to my house, that I may send to thee the gifts which Menelaus gave thee."

Then wise Telemachus answered him: "Peiraeus, we know not how these things will be. If the proud wooers shall secretly slay me in my hall, and divide among them all the goods of my fathers, I would that thou shouldest keep and enjoy these things thyself rather than one of these. But if I shall sow

[1] That is, she made no reply.

εἰ δέ κ' ἐγὼ τούτοισι φόνον καὶ κῆρα φυτεύσω,
δὴ τότε μοι χαίροντι φέρειν πρὸς δώματα χαίρων."
Ὣς εἰπὼν ξεῖνον ταλαπείριον ἦγεν ἐς οἶκον.
αὐτὰρ ἐπεί ῥ' ἵκοντο δόμους εὖ ναιετάοντας,
χλαίνας μὲν κατέθεντο κατὰ κλισμούς τε θρόνους τε,
ἐς δ' ἀσαμινθους βάντες ἐϋξέστας λούσαντο.
τοὺς δ' ἐπεὶ οὖν δμῳαὶ λοῦσαν καὶ χρῖσαν ἐλαίῳ,
ἀμφὶ δ' ἄρα χλαίνας οὔλας βάλον ἠδὲ χιτῶνας,
ἔκ ῥ' ἀσαμίνθων βάντες ἐπὶ κλισμοῖσι καθῖζον.
χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα,
εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.
μήτηρ δ' ἀντίον ἷζε παρὰ σταθμὸν μεγάροιο
κλισμῷ κεκλιμένη, λέπτ' ἠλάκατα στρωφῶσα.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
τοῖσι δὲ μύθων ἦρχε περίφρων Πηνελόπεια·
"Τηλέμαχ', ἦ τοι ἐγὼν ὑπερώϊον εἰσαναβᾶσα
λέξομαι εἰς εὐνήν, ἥ μοι στονόεσσα τέτυκται,
αἰεὶ δάκρυσ' ἐμοῖσι πεφυρμένη, ἐξ οὗ Ὀδυσσεὺς
ᾤχεθ' ἅμ' Ἀτρεΐδῃσιν ἐς Ἴλιον· οὐδέ μοι ἔτλης,
πρὶν ἐλθεῖν μνηστῆρας ἀγήνορας ἐς τόδε δῶμα,
νόστον σοῦ πατρὸς σάφα εἰπέμεν, εἴ που ἄκουσας."
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Τοιγὰρ ἐγώ τοι, μῆτερ, ἀληθείην καταλέξω.
ᾠχόμεθ' ἔς τε Πύλον καὶ Νέστορα, ποιμένα λαῶν·
δεξάμενος δέ με κεῖνος ἐν ὑψηλοῖσι δόμοισιν

for them the seeds of death and fate, then do thou bring all to my house gladly, as I shall be glad."

So saying, he led the sore-tried stranger to the house. Now when they had come to the stately house they laid their cloaks on the chairs and high seats, and went into the polished baths and bathed. And when the maids had bathed them and anointed them with oil, and had cast about them fleecy cloaks and tunics, they came forth from the baths and sat down upon the chairs. Then a handmaid brought water for the hands in a fair pitcher of gold, and poured it over a silver basin for them to wash, and beside them drew up a polished table. And the grave housewife brought and set before them bread, and therewith meats in abundance, granting freely of her store. And his mother sat over against Telemachus by the door-post of the hall, leaning against a chair and spinning fine threads of yarn. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, the wise Penelope spoke first among them:

"Telemachus, I truly will go to my upper chamber and lay me on my bed, which has become for me a bed of wailing, ever wet with my tears, since the day when Odysseus set forth with the sons of Atreus for Ilios. But thou tookest no care, before the proud wooers come into this house, to tell me plainly of the return of thy father, if haply thou heardest aught."

And wise Telemachus answered her: "Then verily, mother, I will tell thee all the truth. We went to Pylos and to Nestor, the shepherd of the people, and he received me in his lofty house and

ἐνδυκέως ἐφίλει, ὡς εἴ τε πατὴρ ἑὸν υἱὸν
ἐλθόντα χρόνιον νέον ἄλλοθεν· ὣς ἐμὲ κεῖνος
ἐνδυκέως ἐκόμιζε σὺν υἱάσι κυδαλίμοισιν.
αὐτὰρ Ὀδυσσῆος ταλασίφρονος οὔ ποτ' ἔφασκεν,
ζωοῦ οὐδὲ θανόντος, ἐπιχθονίων τευ ἀκοῦσαι·
ἀλλά μ' ἐς Ἀτρεΐδην, δουρικλειτὸν Μενέλαον,
ἵπποισι προΐπεμψε καὶ ἅρμασι κολλητοῖσιν.
ἔνθ' ἴδον Ἀργείην Ἑλένην, ἧς εἵνεκα πολλὰ
Ἀργεῖοι Τρῶές τε θεῶν ἰότητι μόγησαν.[1]
εἴρετο δ' αὐτίκ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
ὅττευ χρηίζων ἱκόμην Λακεδαίμονα δῖαν·
αὐτὰρ ἐγὼ τῷ πᾶσαν ἀληθείην κατέλεξα·
καὶ τότε δή με ἔπεσσιν ἀμειβόμενος προσέειπεν·
"Ὦ πόποι, ἦ μάλα δὴ κατερόφρονος ἀνδρὸς ἐν εὐνῇ
ἤθελον εὐνηθῆναι, ἀνάλκιδες αὐτοὶ ἐόντες.
ὡς δ' ὁπότ' ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος
νεβροὺς κοιμήσασα νεηγενέας γαλαθηνοὺς
κνημοὺς ἐξερέῃσι καὶ ἄγκεα ποιήεντα
βοσκομένη, ὁ δ' ἔπειτα ἑὴν εἰσήλυθεν εὐνήν,
ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφῆκεν,
ὣς Ὀδυσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει.
αἲ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
τοῖος ἐὼν οἷός ποτ' ἐϋκτιμένῃ ἐνὶ Λέσβῳ
ἐξ ἔριδος Φιλομηλεΐδῃ ἐπάλαισεν ἀναστάς,
κὰδ δ' ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί,
τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς·
πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.
ταῦτα δ' ἃ μ' εἰρωτᾷς καὶ λίσσεαι, οὐκ ἂν ἐγώ γε
ἄλλα παρὲξ εἴποιμι παρακλιδὸν οὐδ' ἀπατήσω,
ἀλλὰ τὰ μέν μοι ἔειπε γέρων ἅλιος νημερτής,
τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ' ἐπικεύσω.

[1] πολλὰ . . . μόγησαν: πολλοὶ . . . δάμησαν.

gave me kindly welcome, as a father might his own son who after a long time had newly come from afar: even so kindly he tended me with his glorious sons. Yet of Odysseus of the steadfast heart, whether living or dead, he said he had heard naught from any man on earth. But he sent me on my way with horses and jointed car to Menelaus, son of Atreus, the famous spearman. There I saw Argive Helen, for whose sake Argives and Trojans toiled much by the will of the gods. And straightway Menelaus, good at the war-cry, asked me in quest of what I had come to goodly Lacedaemon; and I told him all the truth. Then he made answer to me, and said:

"'Out upon them! for verily in the bed of a man of valiant heart were they fain to lie, who are themselves cravens. Even as when in the thicket-lair of a mighty lion a hind has laid to sleep her new-born suckling fawns, and roams over the mountain slopes and grassy vales seeking pasture, and then the lion comes to his lair and upon the two lets loose a cruel doom, so will Odysseus let loose a cruel doom upon these men. I would, O father Zeus, and Athene, and Apollo, that in such strength, as when once in fair-stablished Lesbos he rose up and wrestled a match with Philomeleides and threw him mightily, and all the Achaeans rejoiced, even in such strength Odysseus might come among the wooers; then should they all find swift destruction and bitterness in their wooing. But in this matter of which thou dost ask and entreat me, verily I will not swerve aside to speak of other things, nor will I deceive thee; but of all that the unerring old man of the sea told me, not one thing

φῆ μιν ὅ γ' ἐν νήσῳ ἰδέειν κρατερ' ἄλγε' ἔχοντα,
νύμφης ἐν μεγάροισι Καλυψοῦς, ἥ μιν ἀνάγκῃ
ἴσχει· ὁ δ' οὐ δύναται ἣν πατρίδα γαῖαν ἱκέσθαι.
οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,
οἵ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.'
"Ὣς ἔφατ' Ἀτρεΐδης, δουρικλειτὸς Μενέλαος.
ταῦτα τελευτήσας νεόμην· ἔδοσαν δέ μοι οὖρον
ἀθάνατοι, τοί μ' ὦκα φίλην ἐς πατρίδ' ἔπεμψαν."
Ὣς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε.
τοῖσι δὲ καὶ μετέειπε Θεοκλύμενος θεοειδής·
"Ὦ γύναι αἰδοίη Λαερτιάδεω Ὀδυσῆος,
ἦ τοι ὅ γ' οὐ σάφα οἶδεν, ἐμεῖο δὲ σύνθεο μῦθον·
ἀτρεκέως γάρ σοι μαντεύσομαι οὐδ' ἐπικεύσω.
ἴστω νῦν Ζεὺς πρῶτα θεῶν, ξενίη τε τράπεζα
ἱστίη τ' Ὀδυσῆος ἀμύμονος, ἣν ἀφικάνω,
ὡς ἦ τοι Ὀδυσεὺς ἤδη ἐν πατρίδι γαίῃ,
ἥμενος ἢ ἕρπων, τάδε πευθόμενος κακὰ ἔργα,
ἔστιν, ἀτὰρ μνηστῆρσι κακὸν πάντεσσι φυτεύει·
τοῖον ἐγὼν οἰωνὸν ἐϋσσέλμου ἐπὶ νηὸς
ἥμενος ἐφρασάμην καὶ Τηλεμάχῳ ἐγεγώνευν."
Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
" Αἲ γὰρ τοῦτο, ξεῖνε, ἔπος τετελεσμένον εἴη·
τῷ κε τάχα γνοίης φιλότητά τε πολλά τε δῶρα
ἐξ ἐμεῦ, ὡς ἄν τίς σε συναντόμενος μακαρίζοι." [1]
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
μνηστῆρες δὲ πάροιθεν Ὀδυσσῆος μεγάροιο
δίσκοισιν τέρποντο καὶ αἰγανέῃσιν ἱέντες,

[1] Lines 150–65 were rejected in antiquity.

will I hide from thee or conceal. He said that he had seen Odysseus in an island in grievous distress, in the halls of the nymph Calypso, who keeps him there perforce. And he cannot come to his own native land, for he has at hand no ships with oars, and no comrades, to send him on his way over the broad back of the sea.'

"So spoke Menelaus, son of Atreus, the famous spearman. Now when I had made an end of all this I set out for home, and the immortals gave me a fair wind and brought me quickly to my dear native land."

So he spoke, and stirred the heart in her breast. Then among them spoke also the godlike Theoclymenus, saying:

"Honoured wife of Odysseus, son of Laertes, he truly has no clear understanding; but do thou hearken to my words, for with certain knowledge will I prophesy to thee, and will hide naught. Be my witness Zeus above all gods, and this hospitable board and the hearth of noble Odysseus to which I am come, that verily Odysseus is even now in his native land, resting or moving, learning of these evil deeds, and he is sowing the seeds of evil for all the wooers. So plain a bird of omen did I mark as I sat on the benched ship, and I declared it to Telemachus."

Then wise Penelope answered him: "Ah, stranger, I would that this word of thine might be fulfilled. Then shouldest thou straightway know of kindness and many a gift from me, so that one who met thee would call thee blessed."

Thus they spoke to one another. And the wooers meanwhile in front of the palace of Odysseus were making merry, throwing the discus and the javelin

ἐν τυκτῷ δαπέδῳ, ὅθι περ πάρος ὕβριν ἔχοντες.
ἀλλ' ὅτε δὴ δείπνηστος ἔην καὶ ἐπήλυθε μῆλα
πάντοθεν ἐξ ἀγρῶν, οἱ δ' ἤγαγον οἳ τὸ πάρος περ,
καὶ τότε δή σφιν ἔειπε Μέδων· ὃς γάρ ῥα μάλιστα
ἥνδανε κηρύκων, καί σφιν παρεγίγνετο δαιτί·
"Κοῦροι, ἐπεὶ δὴ πάντες ἐτέρφθητε φρέν' ἀέθλοις,
ἔρχεσθε πρὸς δώμαθ', ἵν' ἐντυνώμεθα δαῖτα·
οὐ μὲν γάρ τι χέρειον ἐν ὥρῃ δεῖπνον ἑλέσθαι."
Ὣς ἔφαθ', οἱ δ' ἀνστάντες ἔβαν πείθοντό τε μύθῳ.
αὐτὰρ ἐπεί ῥ' ἵκοντο δόμους εὖ ναιετάοντας,
χλαίνας μὲν κατέθεντο κατὰ κλισμούς τε θρόνους τε,
οἱ δ' ἱέρευον ὄϊς μεγάλους καὶ πίονας αἶγας,
ἵρευον δὲ σύας σιάλους καὶ βοῦν ἀγελαίην,[1]
δαῖτ' ἐντυνόμενοι. τοὶ δ' ἐξ ἀγροῖο πόλινδε
ὠτρύνοντ' Ὀδυσεύς τ' ἰέναι καὶ δῖος ὑφορβός.
τοῖσι δὲ μύθων ἦρχε συβώτης, ὄρχαμος ἀνδρῶν·
"Ξεῖν', ἐπεὶ ἂρ δὴ ἔπειτα πόλινδ' ἰέναι μενεαίνεις
σήμερον, ὡς ἐπέτελλεν ἄναξ ἐμός—ἦ σ' ἂν ἐγώ γε
αὐτοῦ βουλοίμην σταθμῶν ῥυτῆρα λιπέσθαι·
ἀλλὰ τὸν αἰδέομαι καὶ δείδια, μή μοι ὀπίσσω
νεικείῃ· χαλεπαὶ δέ τ' ἀνάκτων εἰσὶν ὁμοκλαί—
ἀλλ' ἄγε νῦν ἴομεν· δὴ γὰρ μέμβλωκε μάλιστα
ἦμαρ, ἀτὰρ τάχα τοι ποτὶ ἕσπερα ῥίγιον ἔσται."
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Γιγνώσκω, φρονέω· τά γε δὴ νοέοντι κελεύεις.
ἀλλ' ἴομεν, σὺ δ' ἔπειτα διαμπερὲς ἡγεμόνευε.
δὸς δέ μοι, εἴ ποθί τοι ῥόπαλον τετμημένον ἐστίν,
σκηρίπτεσθ', ἐπεὶ ἦ φατ' ἀρισφαλὲ ἔμμεναι οὐδόν."

[1] Line 181 was rejected by Aristophanes and Aristarchus.

in a levelled place, as their wont was, in insolence of heart. But when it was the hour for dinner, and the flocks came in from all sides from the fields, and the men led them who were wont to lead, then Medon, who of all the heralds was most to their liking and was ever present at their feasts, spoke to them, saying:

"Youths, now that you have all made glad your hearts with sport, come to the house that we may make ready a feast; for it is no bad thing to take one's dinner in season."

So he spoke, and they rose up and went, and hearkened to his word. And when they had come to the stately house they laid their cloaks on the chairs and high seats, and men fell to slaying great sheep and fat goats, aye, and fatted swine, and a heifer of the herd, and so made ready the meal. But Odysseus and the goodly swineherd were making haste to go from the field to the city; and the swineherd, a leader of men, spoke first, and said:

"Stranger, since thou art eager to go to the city to-day, as my master bade—though for myself I would rather have thee left here to keep the farmstead; but I reverence and fear him, lest hereafter he chide me, and hard are the rebukes of masters—come now, let us go. The day is far spent, and soon thou wilt find it colder toward evening."

Then Odysseus of many wiles answered him, and said: "I see, I give heed; this thou biddest one with understanding. Come, let us go, and be thou my guide all the way. But give me a staff to lean upon, if thou hast one cut anywhere, for verily ye said that the way was treacherous."

Ἦ ῥα καὶ ἀμφ' ὤμοισιν ἀεικέα βάλλετο πήρην,
πυκνὰ ῥωγαλέην· ἐν δὲ στρόφος ἦεν ἀορτήρ·
Εὔμαιος δ' ἄρα οἱ σκῆπτρον θυμαρὲς ἔδωκε.
τὼ βήτην, σταθμὸν δὲ κύνες καὶ βώτορες ἄνδρες
ῥύατ' ὄπισθε μένοντες· ὁ δ' ἐς πόλιν ἦγεν ἄνακτα
πτωχῷ λευγαλέῳ ἐναλίγκιον ἠδὲ γέροντι,
σκηπτόμενον· τὰ δὲ λυγρὰ περὶ χροΐ εἵματα ἕστο.
Ἀλλ' ὅτε δὴ στείχοντες ὁδὸν κάτα παιπαλόεσσαν
ἄστεος ἐγγὺς ἔσαν καὶ ἐπὶ κρήνην ἀφίκοντο
τυκτὴν καλλίροον, ὅθεν ὑδρεύοντο πολῖται,
τὴν ποίησ' Ἴθακος καὶ Νήριτος ἠδὲ Πολύκτωρ·
ἀμφὶ δ' ἄρ' αἰγείρων ὑδατοτρεφέων ἦν ἄλσος,
πάντοσε κυκλοτερές, κατὰ δὲ ψυχρὸν ῥέεν ὕδωρ
ὑψόθεν ἐκ πέτρης· βωμὸς δ' ἐφύπερθε τέτυκτο
νυμφάων, ὅθι πάντες ἐπιρρέζεσκον ὁδῖται·
ἔνθα σφέας ἐκίχαν' υἱὸς Δολίοιο Μελανθεὺς
αἶγας ἄγων, αἳ πᾶσι μετέπρεπον αἰπολίοισι,
δεῖπνον μνηστήρεσσι· δύω δ' ἅμ' ἕποντο νομῆες.
τοὺς δὲ ἰδὼν νείκεσσεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν,
ἔκπαγλον καὶ ἀεικές· ὄρινε δὲ κῆρ Ὀδυσῆος·
"Νῦν μὲν δὴ μάλα πάγχυ κακὸς κακὸν ἡγηλάζει,
ὡς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον.
πῇ δὴ τόνδε μολοβρὸν ἄγεις, ἀμέγαρτε συβῶτα,
πτωχὸν ἀνιηρόν, δαιτῶν ἀπολυμαντῆρα;
ὃς πολλῇς φλιῇσι παραστὰς θλίψεται ὤμους,
αἰτίζων ἀκόλους, οὐκ ἄορας οὐδὲ λέβητας·
τόν κ' εἴ μοι δοίης σταθμῶν ῥυτῆρα γενέσθαι

He spoke, and flung about his shoulders his miserable wallet, full of holes, slung by a twisted cord, and Eumaeus gave him a staff to his liking. So they two set forth, and the dogs and the herdsmen stayed behind to guard the farmstead; but the swineherd led his master to the city in the likeness of a woeful and aged beggar, leaning on a staff; and miserable was the raiment that he wore about his body.

But when, as they went along the rugged path, they were near the city, and had come to a well-wrought, fair-flowing fountain, wherefrom the townsfolk drew water—this Ithacus had made, and Neritus, and Polyctor, and around was a grove of poplars, that grow by the waters, circling it on all sides, and down the cold water flowed from the rock above, and on the top was built an altar to the nymphs where all passers-by made offerings—there Melantheus, son of Dolius, met them as he was driving his she-goats, the best that were in all the herds, to make a feast for the wooers; and two herdsmen followed with him. As he saw them, he spoke and addressed them, and reviled them in terrible and unseemly words, and stirred the heart of Odysseus:

"Lo, now, in very truth the vile leads the vile. As ever, the god is bringing like and like together. Whither, pray, art thou leading this filthy wretch,[1] thou miserable swineherd, this nuisance of a beggar to mar our feasts? He is a man to stand and rub his shoulders on many doorposts, begging for scraps, not for swords or cauldrons.[2] If thou wouldest give me this fellow to keep my farmstead, to sweep out

[1] The meaning of the word is uncertain. It is often rendered "gluttonous"

[2] *i.e.* for such gifts as were ordinarily given to princely guests.

σηκοκόρον τ' ἔμεναι θαλλόν τ' ἐρίφοισι φορῆναι,
καί κεν ὀρὸν πίνων μεγάλην ἐπιγουνίδα θεῖτο.
ἀλλ' ἐπεὶ οὖν δὴ ἔργα κάκ' ἔμμαθεν, οὐκ ἐθελήσει
ἔργον ἐποίχεσθαι, ἀλλὰ πτώσσων κατὰ δῆμον
βούλεται αἰτίζων βόσκειν ἦν γαστέρ' ἄναλτον.
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
αἴ κ' ἔλθῃ πρὸς δώματ' Ὀδυσσῆος θείοιο,
πολλά οἱ ἀμφὶ κάρη σφέλα ἀνδρῶν ἐκ παλαμάων
πλευραὶ ἀποτρίψουσι δόμον κάτα βαλλομένοιο."
Ὣς φάτο, καὶ παριὼν λὰξ ἔνθορεν ἀφραδίῃσιν
ἰσχίῳ· οὐδέ μιν ἐκτὸς ἀταρπιτοῦ ἐστυφέλιξεν,
ἀλλ' ἔμεν' ἀσφαλέως· ὁ δὲ μερμήριξεν Ὀδυσσεὺς
ἠὲ μεταΐξας ῥοπάλῳ ἐκ θυμὸν ἕλοιτο,
ἦ πρὸς γῆν ἐλάσειε κάρη ἀμφουδὶς ἀείρας.
ἀλλ' ἐπετόλμησε, φρεσὶ δ' ἔσχετο· τὸν δὲ συβώτης
νείκεσ' ἐσάντα ἰδών, μέγα δ' εὔξατο χεῖρας ἀνασχών·
"Νύμφαι κρηναῖαι, κοῦραι Διός, εἴ ποτ' Ὀδυσσεὺς
ὔμμ' ἐπὶ μηρί' ἔκηε, καλύψας πίονι δημῷ,
ἀρνῶν ἠδ' ἐρίφων, τόδε μοι κρηήνατ' ἐέλδωρ,
ὡς ἔλθοι μὲν κεῖνος ἀνήρ, ἀγάγοι δέ ἑ δαίμων·
τῷ κέ τοι ἀγλαΐας γε διασκεδάσειεν ἁπάσας,
τὰς νῦν ὑβρίζων φορέεις, ἀλαλήμενος αἰεὶ
ἄστυ κάτ'· αὐτὰρ μῆλα κακοὶ φθείρουσι νομῆες."
Τὸν δ' αὖτε προσέειπε Μελάνθιος, αἰπόλος αἰγῶν·
"Ὦ πόποι, οἷον ἔειπε κύων ὀλοφώϊα εἰδώς,
τόν ποτ' ἐγὼν ἐπὶ νηὸς εὐσσέλμοιο μελαίνης

the pens and to carry young shoots to the kids, then by drinking whey he might get himself a sturdy thigh. But since he has learned only deeds of evil, he will not care to busy himself with work, but is minded rather to go skulking through the land, that by begging he may feed his insatiate belly. But I will speak out to thee, and this word shall verily be brought to pass. If he comes to the palace of divine Odysseus, many a footstool, hurled about his head by the hands of those that are men, shall be broken on his ribs[1] as he is pelted through the house."

So he spoke, and as he passed he kicked Odysseus on the hip in his folly, yet he did not drive him from the path, but he stood steadfast. And Odysseus pondered whether he should leap upon him and take his life with his staff, or seize him round about,[2] and lift him up, and dash his head upon the ground. Yet he endured, and stayed him from his purpose. And the swineherd looked the man in the face, and rebuked him, and lifted up his hands, and prayed aloud:

"Nymphs of the fountain, daughters of Zeus, if ever Odysseus burned upon your altars pieces of the thighs of lambs or kids, wrapped in rich fat, fulfil for me this prayer; grant that he, my master, may come back, and that some god may guide him. Then would he scatter all the proud airs which now thou puttest on in thy insolence, ever roaming about the city, while evil herdsmen destroy the flock."

Then Melanthius, the goatherd, answered him: "Lo now, how the cur talks, his mind full of mischief. Him will I some day take on a black, benched ship

[1] Or, reading πλευρά τ', "shall bang about his head and on his ribs."

[2] The only thing certain about this obscure word seems to be the preposition.

ἄξω τῆλ' Ἰθάκης, ἵνα μοι βίοτον πολὺν ἄλφοι.
αἶ γὰρ Τηλέμαχον βάλοι ἀργυρότοξος Ἀπόλλων
σήμερον ἐν μεγάροις, ἢ ὑπὸ μνηστῆρσι δαμείη,
ὡς Ὀδυσῆΐ γε τηλοῦ ἀπώλετο νόστιμον ἦμαρ."
Ὣς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ ἦκα κιόντας,
αὐτὰρ ὁ βῆ, μάλα δ' ὦκα δόμους ἵκανεν ἄνακτος.
αὐτίκα δ' εἴσω ἶεν, μετὰ δὲ μνηστῆρσι καθῖζεν,
ἀντίον Εὐρυμάχου· τὸν γὰρ φιλέεσκε μάλιστα.
τῷ πάρα μὲν κρειῶν μοῖραν θέσαν οἵ πονέοντο,
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα
ἔδμεναι. ἀγχίμολον δ' Ὀδυσεὺς καὶ δῖος ὑφορβὸς
στήτην ἐρχομένω, περὶ δέ σφεας ἤλυθ' ἰωὴ
φόρμιγγος γλαφυρῆς· ἀνὰ γάρ σφισι βάλλετ' ἀείδειν
Φήμιος· αὐτὰρ ὁ χειρὸς ἑλὼν προσέειπε συβώτην·
"Εὔμαι', ἦ μάλα δὴ τάδε δώματα κάλ' Ὀδυσῆος,
ῥεῖα δ' ἀρίγνωτ' ἐστὶ καὶ ἐν πολλοῖσιν ἰδέσθαι.
ἐξ ἑτέρων ἕτερ' ἐστίν, ἐπήσκηται δέ οἱ αὐλὴ
τοίχῳ καὶ θριγκοῖσι, θύραι δ' εὐερκέες εἰσὶ
δικλίδες· οὐκ ἄν τίς μιν ἀνὴρ ὑπεροπλίσσαιτο.
γιγνώσκω δ' ὅτι πολλοὶ ἐν αὐτῷ δαῖτα τίθενται
ἄνδρες, ἐπεὶ κνίση μὲν ἀνήνοθεν, ἐν δέ τε φόρμιγξ
ἠπύει, ἣν ἄρα δαιτὶ θεοὶ ποίησαν ἑταίρην."
Τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα·
"Ῥεῖ' ἔγνως, ἐπεὶ οὐδὲ τά τ' ἄλλα πέρ ἐσσ' ἀνοήμων.
ἀλλ' ἄγε δὴ φραζώμεθ' ὅπως ἔσται τάδε ἔργα.
ἠὲ σὺ πρῶτος ἔσελθε δόμους εὖ ναιετάοντας,
δύσεο δὲ μνηστῆρας, ἐγὼ δ' ὑπολείψομαι αὐτοῦ·
εἰ δ' ἐθέλεις, ἐπίμεινον, ἐγὼ δ' εἶμι προπάροιθε·

far from Ithaca, that he may bring me in much wealth. Would that Apollo, of the silver bow, might smite Telemachus to-day in the halls, or that he might be slain by the wooers, as surely as for Odysseus in a far land the day of return has been lost."

So saying, he left them there, as they walked slowly on, but himself strode forward and right swiftly came to the palace of the king. Straightway he entered in and sat down among the wooers over against Eurymachus, for he loved him best of all. Then by him those that served set a portion of meat, and the grave housewife brought and set before him bread, for him to eat. And Odysseus and the goodly swineherd halted as they drew nigh, and about them rang the sound of the hollow lyre, for Phemius was striking the chords to sing before the wooers. Then Odysseus clasped the swineherd by the hand, and said:

"Eumaeus, surely this is the beautiful house of Odysseus. Easily might it be known, though seen among many. There is building upon building, and the court is built with wall and coping, and the double gates are well-fenced; no man may scorn it. And I mark that in the house itself many men are feasting: for the savour of meat arises from it, and therewith resounds the voice of the lyre, which the gods have made the companion of the feast."

To him then, swineherd Eumaeus, didst thou make answer, and say: "Easily hast thou marked it, for in all things thou art ready of wit. But come, let us take thought how these things shall be. Either do thou go first into the stately palace, and enter the company of the wooers, and I will remain behind here, or, if thou wilt, remain thou here and I will

μηδὲ σὺ δηθύνειν, μή τίς σ' ἔκτοσθε νοήσας
ἢ βάλῃ ἢ ἐλάσῃ· τὰ δέ σε φράζεσθαι ἄνωγα."

Τὸν δ' ἠμείβετ' ἔπειτα πολύτλας δῖος Ὀδυσσεύς·
"Γιγνώσκω, φρονέω· τά γε δὴ νοέοντι κελεύεις.
ἀλλ' ἔρχευ προπάροιθεν, ἐγὼ δ' ὑπολείψομαι αὐτοῦ.
οὐ γάρ τι πληγέων ἀδαήμων οὐδὲ βολάων·
τολμήεις μοι θυμός, ἐπεὶ κακὰ πολλὰ πέπονθα
κύμασί καὶ πολέμῳ· μετὰ καὶ τόδε τοῖσι γενέσθω·
γαστέρα δ' οὔ πως ἔστιν ἀποκρύψαι μεμαυῖαν,
οὐλομένην, ἣ πολλὰ κάκ' ἀνθρώποισι δίδωσι,
τῆς ἕνεκεν καὶ νῆες ἐΰζυγοι ὁπλίζονται
πόντον ἐπ' ἀτρύγετον, κακὰ δυσμενέεσσι φέρουσαι."

Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
ἂν δὲ κύων κεφαλήν τε καὶ οὔατα κείμενος ἔσχεν,
Ἄργος, Ὀδυσσῆος ταλασίφρονος, ὅν ῥά ποτ' αὐτὸς
θρέψε μέν, οὐδ' ἀπόνητο, πάρος δ' εἰς Ἴλιον ἱρὴν
ᾤχετο. τὸν δὲ πάροιθεν ἀγίνεσκον νέοι ἄνδρες
αἶγας ἐπ' ἀγροτέρας ἠδὲ πρόκας ἠδὲ λαγωούς·
δὴ τότε κεῖτ' ἀπόθεστος ἀποιχομένοιο ἄνακτος,
ἐν πολλῇ κόπρῳ, ἥ οἱ προπάροιθε θυράων
ἡμιόνων τε βοῶν τε ἅλις κέχυτ', ὄφρ' ἂν ἄγοιεν
δμῶες Ὀδυσσῆος τέμενος μέγα κοπρήσοντες·
ἔνθα κύων κεῖτ' Ἄργος, ἐνίπλειος κυνοραιστέων.
δὴ τότε γ', ὡς ἐνόησεν Ὀδυσσέα ἐγγὺς ἐόντα,
οὐρῇ μέν ῥ' ὅ γ' ἔσηνε καὶ οὔατα κάββαλεν ἄμφω,
ἆσσον δ' οὐκέτ' ἔπειτα δυνήσατο οἷο ἄνακτος
ἐλθέμεν· αὐτὰρ ὁ νόσφιν ἰδὼν ἀπομόρξατο δάκρυ,
ῥεῖα λαθὼν Εὔμαιον, ἄφαρ δ' ἐρεείνετο μύθῳ·

"Εὔμαι', ἦ μάλα θαῦμα, κύων ὅδε κεῖτ' ἐνὶ κόπρῳ.

go before thee. But do not thou linger long, lest some man see thee without and pelt thee or smite thee. Of this I bid thee take thought."

Then the much-enduring, goodly Odysseus answered him: "I see, I give heed: this thou biddest one with understanding. But go thou before, and I will remain behind here; for no whit unused am I to blows and peltings. Staunch is my heart, for much evil have I suffered amid the waves and in war; let this too be added to what has gone before. But a ravening belly may no man hide, an accursed plague that brings many evils upon men. Because of it are the benched ships also made ready, that bear evil to foemen over the unresting sea."

Thus they spoke to one another. And a hound that lay there raised his head and pricked up his ears, Argos, the hound of Odysseus, of the steadfast heart, whom of old he had himself bred, but had no joy of him, for ere that he went to sacred Ilios. In days past the young men were wont to take the hound to hunt the wild goats, and deer, and hares; but now he lay neglected, his master gone, in the deep dung of mules and cattle, which lay in heaps before the doors, till the slaves of Odysseus should take it away to dung his wide lands. There lay the hound Argos, full of vermin; yet even now, when he marked Odysseus standing near, he wagged his tail and dropped both his ears, but nearer to his master he had no longer strength to move. Then Odysseus looked aside and wiped away a tear, easily hiding from Eumaeus what he did; and straightway he questioned him, and said:

"Eumaeus, verily it is strange that this hound lies

καλὸς μὲν δέμας ἐστίν, ἀτὰρ τόδε γ' οὐ σάφα οἶδα,
εἰ δὴ καὶ ταχὺς ἔσκε θέειν ἐπὶ εἴδεϊ τῷδε,
ἦ αὕτως οἷοί τε τραπεζῆες κύνες ἀνδρῶν
γίγνοντ'· ἀγλαΐης δ' ἕνεκεν κομέουσιν ἄνακτες."
Τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα·
"Καὶ λίην ἀνδρός γε κύων ὅδε τῆλε θανόντος.
εἰ τοιόσδ' εἴη ἠμὲν δέμας ἠδὲ καὶ ἔργα,
οἷόν μιν Τροίηνδε κιὼν κατέλειπεν Ὀδυσσεύς,
αἶψά κε θηήσαιο ἰδὼν ταχυτῆτα καὶ ἀλκήν.
οὐ μὲν γάρ τι φύγεσκε βαθείης βένθεσιν ὕλης
κνώδαλον, ὅττι δίοιτο·[1] καὶ ἴχνεσι γὰρ περιῄδη·
νῦν δ' ἔχεται κακότητι, ἄναξ δέ οἱ ἄλλοθι πάτρης
ὤλετο, τὸν δὲ γυναῖκες ἀκηδέες οὐ κομέουσι.
δμῶες δ', εὖτ' ἂν μηκέτ' ἐπικρατέωσιν ἄνακτες,
οὐκέτ' ἔπειτ' ἐθέλουσιν ἐναίσιμα ἐργάζεσθαι·
ἥμισυ γάρ τ' ἀρετῆς ἀποαίνυται εὐρύοπα Ζεὺς
ἀνέρος, εὖτ' ἂν μιν κατὰ δούλιον ἦμαρ ἕλῃσιν."
Ὣς εἰπὼν εἰσῆλθε δόμους εὖ ναιετάοντας,
βῆ δ' ἰθὺς μεγάροιο μετὰ μνηστῆρας ἀγαυούς.
Ἄργον δ' αὖ κατὰ μοῖρ' ἔλαβεν μέλανος θανάτοιο,
αὐτίκ' ἰδόντ' Ὀδυσῆα ἐεικοστῷ ἐνιαυτῷ.
Τὸν δὲ πολὺ πρῶτος ἴδε Τηλέμαχος θεοειδὴς
ἐρχόμενον κατὰ δῶμα συβώτην, ὦκα δ' ἔπειτα
νεῦσ' ἐπὶ οἱ καλέσας· ὁ δὲ παπτήνας ἕλε δίφρον
κείμενον, ἔνθα τε δαιτρὸς ἐφίζεσκε κρέα πολλὰ
δαιόμενος μνηστῆρσι δόμον κάτα δαινυμένοισι·
τὸν κατέθηκε φέρων πρὸς Τηλεμάχοιο τράπεζαν

[1] δίοιτο : ἴδοιτο.

here in the dung. He is fine of form, but I do not clearly know whether he has speed of foot to match this beauty or whether he is merely as table-dogs are, which their masters keep for show."

To him then, swineherd Eumaeus, didst thou make answer and say: "Aye, verily this is the hound of a man that has died in a far land. If he were but in form and in action such as he was when Odysseus left him and went to Troy, thou wouldest soon be amazed at seeing his speed and his strength. No creature that he started in the depths of the thick wood could escape him, and in tracking too he was keen of scent. But now he is in evil plight, and his master has perished far from his native land, and the heedless women give him no care. Slaves, when their masters lose their power, are no longer minded thereafter to do honest service: for Zeus, whose voice is borne afar, takes away half his worth from a man, when the day of slavery comes upon him."

So saying, he entered the stately house and went straight to the hall to join the company of the lordly wooers. But as for Argos, the fate of black death seized him straightway when he had seen Odysseus in the twentieth year.

Now as the swineherd came through the hall god-like Telemachus was far the first to see him, and quickly with a nod he called him to his side. And Eumaeus looked about him and took a stool that lay near, on which the carver was wont to sit when carving for the wooers the many joints of meat, as they feasted in the hall. This he took and placed at the table of Telemachus, over against him, and there

ἀντίον, ἔνθα δ' ἄρ' αὐτὸς ἐφέζετο· τῷ δ' ἄρα κῆρυξ
μοῖραν ἑλὼν ἐτίθει κανέου τ' ἐκ σῖτον ἀείρας.
Ἀγχίμολον δὲ μετ' αὐτὸν ἐδύσετο δώματ' Ὀδυσσεύς,
πτωχῷ λευγαλέῳ ἐναλίγκιος ἠδὲ γέροντι,
σκηπτόμενος· τὰ δὲ λυγρὰ περὶ χροΐ εἵματα ἕστο.
ἷζε δ' ἐπὶ μελίνου οὐδοῦ ἔντοσθε θυράων,
κλινάμενος σταθμῷ κυπαρισσίνῳ, ὅν ποτε τέκτων
ξέσσεν ἐπισταμένως καὶ ἐπὶ στάθμην ἴθυνεν.
Τηλέμαχος δ' ἐπὶ οἱ καλέσας προσέειπε συβώτην,
ἄρτον τ' οὖλον ἑλὼν περικαλλέος ἐκ κανέοιο
καὶ κρέας, ὥς οἱ χεῖρες ἐχάνδανον ἀμφιβαλόντι·
"Δὸς τῷ ξείνῳ ταῦτα φέρων αὐτόν τε κέλευε
αἰτίζειν μάλα πάντας ἐποιχόμενον μνηστῆρας·
αἰδὼς δ' οὐκ ἀγαθὴ κεχρημένῳ ἀνδρὶ παρεῖναι."
Ὣς φάτο, βῆ δὲ συφορβός, ἐπεὶ τὸν μῦθον ἄκουσεν,
ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντ' ἀγόρευε·
"Τηλέμαχός τοι, ξεῖνε, διδοῖ τάδε, καί σε κελεύει
αἰτίζειν μάλα πάντας ἐποιχόμενον μνηστῆρας·
αἰδῶ δ' οὐκ ἀγαθήν φησ' ἔμμεναι ἀνδρὶ προΐκτῃ."
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ζεῦ ἄνα, Τηλέμαχόν μοι ἐν ἀνδράσιν ὄλβιον εἶναι,
καί οἱ πάντα γένοιθ' ὅσσα φρεσὶν ἧσι μενοινᾷ."
Ἦ ῥα καὶ ἀμφοτέρῃσιν ἐδέξατο καὶ κατέθηκεν
αὖθι ποδῶν προπάροιθεν, ἀεικελίης ἐπὶ πήρης,
ἤσθιε δ' ἦος ἀοιδὸς ἐνὶ μεγάροισιν ἄειδεν·
ἐὺθ' ὁ δεδειπνήκειν, ὁ δ' ἐπαύετο θεῖος ἀοιδός·[1]
μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρ'. αὐτὰρ Ἀθήνη,

[1] Line 359 was rejected by Aristarchus.

sat down himself. And a herald took a portion of meat and set it before him, and bread from out the basket.

Nigh after him Odysseus entered the palace in the likeness of a woeful and aged beggar, leaning on a staff, and miserable was the raiment that he wore about his body. He sat down upon the ashen threshold within the doorway, leaning against a post of cypress wood, which of old a carpenter had skilfully planed, and made straight to the line. Then Telemachus called the swineherd to him, and, taking a whole loaf from out the beautiful basket, and all the meat his hands could hold in their grasp, spoke to him, saying:

"Take, and give this mess to yon stranger, and bid him go about himself and beg of the wooers one and all. Shame is no good comrade for a man that is in need."

So he spoke, and the swineherd went, when he had heard this saying, and coming up to Odysseus spoke to him winged words:

"Stranger, Telemachus gives thee these, and bids thee go about and beg of the wooers one and all. Shame, he says, is no good thing in a beggar man."

Then Odysseus of many wiles answered him, and said, "King Zeus, grant, I pray thee, that Telemachus may be blest among men, and may have all that his heart desires."

He spoke, and took the mess in both his hands and set it down there before his feet on his miserable wallet. Then he ate so long as the minstrel sang in the halls. But when he had dined and the divine minstrel was ceasing to sing, the wooers broke into uproar throughout the halls; but Athene drew close

ἄγχι παρισταμένη Λαερτιάδην Ὀδυσῆα
ὥτρυν', ὡς ἂν πύρνα κατὰ μνηστῆρας ἀγείροι,
γνοίη θ' οἵ τινές εἰσιν ἐναίσιμοι οἵ τ' ἀθέμιστοι·
ἀλλ' οὐδ' ὥς τιν' ἔμελλ' ἀπαλεξήσειν κακότητος.
βῆ δ' ἴμεν αἰτήσων ἐνδέξια φῶτα ἕκαστον, 365
πάντοσε χεῖρ' ὀρέγων, ὡς εἰ πτωχὸς πάλαι εἴη.
οἱ δ' ἐλεαίροντες δίδοσαν, καὶ ἐθάμβεον αὐτόν,
ἀλλήλους τ' εἴροντο τίς εἴη καὶ πόθεν ἔλθοι.

Τοῖσι δὲ καὶ μετέειπε Μελάνθιος, αἰπόλος αἰγῶν·
"Κέκλυτέ μευ, μνηστῆρες ἀγακλειτῆς βασιλείης, 370
τοῦδε περὶ ξείνου· ἦ γάρ μιν πρόσθεν ὄπωπα.
ἦ τοι μέν οἱ δεῦρο συβώτης ἡγεμόνευεν,
αὐτὸν δ' οὐ σάφα οἶδα, πόθεν γένος εὔχεται εἶναι."

Ὣς ἔφατ', Ἀντίνοος δ' ἔπεσιν νείκεσσε συβώτην·
"Ὦ ἀρίγνωτε συβῶτα, τίη δὲ σὺ τόνδε πόλινδε 375
ἤγαγες; ἦ οὐχ ἅλις ἡμιν ἀλήμονές εἰσι καὶ ἄλλοι,
πτωχοὶ ἀνιηροί, δαιτῶν ἀπολυμαντῆρες;
ἦ ὄνοσαι ὅτι τοι βίοτον κατέδουσιν ἄνακτος
ἐνθάδ' ἀγειρόμενοι, σὺ δὲ καὶ προτὶ τόνδ' ἐκάλεσσας;"

Τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα· 380
"Ἀντίνο', οὐ μὲν καλὰ καὶ ἐσθλὸς ἐὼν ἀγορεύεις·
τίς γὰρ δὴ ξεῖνον καλεῖ ἄλλοθεν αὐτὸς ἐπελθὼν
ἄλλον γ', εἰ μὴ τῶν οἳ δημιοεργοὶ ἔασι,
μάντιν ἢ ἰητῆρα κακῶν ἢ τέκτονα δούρων,
ἢ καὶ θέσπιν ἀοιδόν, ὅ κεν τέρπῃσιν ἀείδων; 385
οὗτοι γὰρ κλητοί γε βροτῶν ἐπ' ἀπείρονα γαῖαν·
πτωχὸν δ' οὐκ ἄν τις καλέοι τρύξοντα ἓ αὐτόν.
ἀλλ' αἰεὶ χαλεπὸς περὶ πάντων εἶς μνηστήρων

to the side of Odysseus, son of Laertes, and roused him to go among the wooers and gather bits of bread, and learn which of them were righteous and which lawless. Yet even so she was not minded to save one of them from ruin. So he set out to beg of every man, beginning on the right, stretching out his hand on every side, as though he had been long a beggar. And they pitied him and gave, and marvelled at him, asking one another who he was and whence he came.

Then among them spoke Melanthius, the goatherd: "Hear me, wooers of the glorious queen, regarding this stranger, for verily I have seen him before. Truly it was the swineherd that led him hither, but of the man himself I know not surely from whence he declares his birth to be."

So he spoke, and Antinous rebuked the swineherd, saying: "Notorious swineherd, why, pray, didst thou bring this man to the city? Have we not vagabonds enough without him, nuisances of beggars to mar our feasts? Dost thou not think it enough that they gather here and devour the substance of thy master, that thou dost bid this fellow too?"

To him then, swineherd Eumaeus, didst thou make answer, and say: "Antinous, no fair words are these thou speakest, noble though thou art. Who, pray, of himself ever seeks out and bids a stranger from abroad, unless it be one of those that are masters of some public craft, a prophet, or a healer of ills, or a builder, aye, or a divine minstrel, who gives delight with his song? For these men are bidden all over the boundless earth. Yet a beggar would no man bid to be burden to himself. But thou art ever harsh above all the wooers to the

δμωσὶν Ὀδυσσῆος, πέρι δ' αὖτ' ἐμοί· αὐτὰρ ἐγώ γε
οὐκ ἀλέγω, ἥός μοι ἐχέφρων Πηνελόπεια
ζώει ἐνὶ μεγάροις καὶ Τηλέμαχος θεοειδής."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Σίγα,[1] μή μοι τοῦτον ἀμείβεο πολλὰ ἔπεσσιν·
Ἀντίνοος δ' εἴωθε κακῶς ἐρεθιζέμεν αἰεὶ
μύθοισιν χαλεποῖσιν, ἐποτρύνει δὲ καὶ ἄλλους."
Ἦ ῥα καὶ Ἀντίνοον ἔπεα πτερόεντα προσηύδα·
"Ἀντίνο', ἦ μευ καλὰ πατὴρ ὣς κήδεαι υἷος,
ὃς τὸν ξεῖνον ἄνωγας ἀπὸ μεγάροιο διέσθαι
μύθῳ ἀναγκαίῳ· μὴ τοῦτο θεὸς τελέσειε.
δός οἱ ἑλών· οὔ τοι φθονέω· κέλομαι γὰρ ἐγώ γε·
μήτ' οὖν μητέρ' ἐμὴν ἄζευ τό γε μήτε τιν' ἄλλον
δμώων, οἳ κατὰ δώματ' Ὀδυσσῆος θείοιο.[2]
ἀλλ' οὔ τοι τοιοῦτον ἐνὶ στήθεσσι νόημα·
αὐτὸς γὰρ φαγέμεν πολὺ βούλεαι ἢ δόμεν ἄλλῳ."
Τὸν δ' αὖτ' Ἀντίνοος ἀπαμειβόμενος προσέειπε·
"Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, ποῖον ἔειπες.
εἴ οἱ τόσσον ἅπαντες ὀρέξειαν μνηστῆρες,
καί κέν μιν τρεῖς μῆνας ἀπόπροθεν οἶκος ἐρύκοι."
Ὣς ἄρ' ἔφη, καὶ θρῆνυν ἑλὼν ὑπέφηνε τραπέζης
κείμενον, ᾧ ῥ' ἔπεχεν λιπαροὺς πόδας εἰλαπινάζων·
οἱ δ' ἄλλοι πάντες δίδοσαν, πλῆσαν δ' ἄρα πήρην
σίτου καὶ κρειῶν· τάχα δὴ καὶ ἔμελλεν Ὀδυσσεὺς
αὖτις ἐπ' οὐδὸν ἰὼν προικὸς γεύσεσθαι Ἀχαιῶν·
στῆ δὲ παρ' Ἀντίνοον, καί μιν πρὸς μῦθον ἔειπε·

[1] Σίγα : Ἄττα. [2] Line 402 is omitted in some MSS.

slaves of Odysseus, and most of all to me; yet I care not, so long as my lady, the constant Penelope, lives in the hall, and godlike Telemachus."

Then wise Telemachus answered him: "Be silent; do not, I bid thee, answer yonder man with many words, for Antinous is wont ever in evil wise to provoke to anger with harsh words, aye, and urges on the others too."

With this he spoke winged words to Antinous: "Antinous, truly thou carest well for me, as a father for his son, seeing that thou biddest me drive yonder stranger from the hall with a word of compulsion. May the god never bring such a thing to pass. Nay, take and give him somewhat: I begrudge it not, but rather myself bid thee give. In this matter regard not my mother, no, nor any of the slaves that are in the house of divine Odysseus. But verily far other is the thought in thy breast; for thou art far more fain thyself to eat than to give to another."

Then Antinous answered him, and said: "Telemachus, thou braggart, unrestrained in daring, what a thing hast thou said! If all the wooers would but hand him as much as I, for full three months' space this house would keep him at a distance."

So he spoke, and seized the footstool on which he was wont to rest his shining feet as he feasted, and shewed it from beneath the table, where it lay. But all the rest gave gifts, and filled the wallet with bread and bits of meat. And now Odysseus was like to have gone back again to the threshold, and to have made trial of the Achaeans without cost,[1] but he paused by Antinous, and spoke to him, saying:

[1] *i.e.* to have tested their generosity with impunity. Others render, less in accordance with Homeric usage, "was about to taste of the bounty of the Achaeans."

"Δός, φίλος· οὐ μέν μοι δοκέεις ὁ κάκιστος Ἀχαιῶν
ἔμμεναι, ἀλλ' ὤριστος, ἐπεὶ βασιλῆϊ ἔοικας.
τῷ σε χρὴ δόμεναι καὶ λώϊον ἠέ περ ἄλλοι
σίτου· ἐγὼ δέ κέ σε κλείω κατ' ἀπείρονα γαῖαν.
καὶ γὰρ ἐγὼ ποτε οἶκον ἐν ἀνθρώποισιν ἔναιον
ὄλβιος ἀφνειὸν καὶ πολλάκι δόσκον ἀλήτῃ,
τοίῳ ὁποῖος ἔοι καὶ ὅτευ κεχρημένος ἔλθοι·
ἦσαν δὲ δμῶες μάλα μυρίοι ἄλλα τε πολλὰ
οἷσίν τ' εὖ ζώουσι καὶ ἀφνειοὶ καλέονται.
ἀλλὰ Ζεὺς ἀλάπαξε Κρονίων—ἤθελε γάρ που—
ὅς μ' ἅμα λῃϊστῆρσι πολυπλάγκτοισιν ἀνῆκεν
Αἰγυπτόνδ' ἰέναι, δολιχὴν ὁδόν, ὄφρ' ἀπολοίμην.
στῆσα δ' ἐν Αἰγύπτῳ ποταμῷ νέας ἀμφιελίσσας.
ἔνθ' ἦ τοι μὲν ἐγὼ κελόμην ἐρίηρας ἑταίρους
αὐτοῦ παρ νήεσσι μένειν καὶ νῆας ἔρυσθαι,
ὀπτῆρας δὲ κατὰ σκοπιὰς ὤτρυνα νέεσθαι.
οἱ δ' ὕβρει εἴξαντες, ἐπισπόμενοι μένεϊ σφῷ,
αἶψα μάλ' Αἰγυπτίων ἀνδρῶν περικαλλέας ἀγροὺς
πόρθεον, ἐκ δὲ γυναῖκας ἄγον καὶ νήπια τέκνα,
αὐτούς τ' ἔκτεινον· τάχα δ' ἐς πόλιν ἵκετ' ἀϋτή.
οἱ δὲ βοῆς ἀΐοντες ἅμ' ἠοῖ φαινομένηφιν
ἦλθον· πλῆτο δὲ πᾶν πεδίον πεζῶν τε καὶ ἵππων
χαλκοῦ τε στεροπῆς· ἐν δὲ Ζεὺς τερπικέραυνος
φύζαν ἐμοῖς ἑτάροισι κακὴν βάλεν, οὐδέ τις ἔτλη
στῆναι ἐναντίβιον· περὶ γὰρ κακὰ πάντοθεν ἔστη.
ἔνθ' ἡμέων πολλοὺς μὲν ἀπέκτανον ὀξέϊ χαλκῷ,
τοὺς δ' ἄναγον ζωούς, σφίσιν ἐργάζεσθαι ἀνάγκῃ.
αὐτὰρ ἔμ' ἐς Κύπρον ξείνῳ δόσαν ἀντιάσαντι,

"Friend, give me some gift; thou seemest not in my eyes to be the basest of the Achaeans, but rather the noblest, for thou art like a king. Therefore it is meet that thou shouldest give even a better portion of bread than the rest; so would I make thy fame known all over the boundless earth. For I too once dwelt in a house of my own among men, a rich man in a wealthy house, and full often I gave gifts to a wanderer, whosoever he was and with whatsoever need he came. Slaves too I had past counting, and all other things in abundance whereby men live well and are reputed wealthy. But Zeus, son of Cronos, brought all to naught—so, I ween, was his good pleasure—who sent me forth with roaming pirates to go to Egypt, a far voyage, that I might meet my ruin; and in the river Aegyptus I moored my curved ships. Then verily I bade my trusty comrades to remain there by the ships and to guard the ships, and I sent out scouts to go to places of outlook. But my comrades, yielding to wantonness and led on by their own might, straightway set about wasting the fair fields of the men of Egypt; and they carried off the women and little children, and slew the men; and the cry came quickly to the city. Then, hearing the shouting, the people came forth at break of day, and the whole plain was filled with footmen and chariots and the flashing of bronze. And Zeus, who hurls the thunderbolt, cast an evil panic upon my comrades, and none had courage to take his stand and face the foe; for evil surrounded us on every side. So then they slew many of us with the sharp bronze, and others they led up to their city alive, to work for them perforce. But they gave me to a friend who met them to take to Cyprus, even to

Δμήτορι Ἰασίδῃ, ὃς Κύπρου ἶφι ἄνασσεν·
ἔνθεν δὴ νῦν δεῦρο τόδ' ἵκω πήματα πάσχων."
Τὸν δ' αὖτ' Ἀντίνοος ἀπαμείβετο φώνησέν τε·
"Τίς δαίμων τόδε πῆμα προσήγαγε, δαιτὸς ἀνίην;
στῆθ' οὕτως ἐς μέσσον, ἐμῆς ἀπάνευθε τραπέζης,
μὴ τάχα πικρὴν Αἴγυπτον καὶ Κύπρον ἵκηαι·[1]
ὥς τις θαρσαλέος καὶ ἀναιδὴς ἐσσι προΐκτης.
ἐξείης πάντεσσι παρίστασαι· οἱ δὲ διδοῦσι
μαψιδίως, ἐπεὶ οὔ τις ἐπίσχεσις οὐδ' ἐλεητὺς
ἀλλοτρίων χαρίσασθαι, ἐπεὶ πάρα πολλὰ ἑκάστῳ."[2]
Τὸν δ' ἀναχωρήσας προσέφη πολύμητις Ὀδυσσεύς·
"Ὦ πόποι, οὐκ ἄρα σοί γ' ἐπὶ εἴδεϊ καὶ φρένες ἦσαν·
οὐ σύ γ' ἂν ἐξ οἴκου σῷ ἐπιστάτῃ οὐδ' ἄλα δοίης,
ὃς νῦν ἀλλοτρίοισι παρήμενος οὔ τί μοι ἔτλης
σίτου ἀποπροελὼν δόμεναι· τὰ δὲ πολλὰ πάρεστιν."
Ὣς ἔφατ', Ἀντίνοος δ' ἐχολώσατο κηρόθι μᾶλλον,
καί μιν ὑπόδρα ἰδὼν ἔπεα πτερόεντα προσηύδα·
"Νῦν δή σ' οὐκέτι καλὰ διὲκ μεγάροιό γ' ὀΐω
ἆψ ἀναχωρήσειν, ὅτε δὴ καὶ ὀνείδεα βάζεις."
Ὣς ἄρ' ἔφη, καὶ θρῆνυν ἑλὼν βάλε δεξιὸν ὦμον,
πρυμνότατον κατὰ νῶτον· ὁ δ' ἐστάθη ἠΰτε πέτρη
ἔμπεδον, οὐδ' ἄρα μιν σφῆλεν βέλος Ἀντινόοιο,
ἀλλ' ἀκέων κίνησε κάρη, κακὰ βυσσοδομεύων.
ἆψ δ' ὅ γ' ἐπ' οὐδὸν ἰὼν κατ' ἄρ' ἕζετο, κὰδ δ' ἄρα πήρην
θῆκεν ἐϋπλείην, μετὰ δὲ μνηστῆρσιν ἔειπε·

[1] ἵκηαι : ἴδηαι.
[2] Lines 450–2 were rejected by Aristarchus.

Dmetor, son of Iasus, who ruled mightily over Cyprus; and from thence am I now come hither, sore distressed."

Then Antinous answered him, and said: "What god has brought this bane hither to trouble our feast? Stand off yonder in the midst, away from my table, lest thou come presently to a bitter Egypt and a bitter Cyprus, seeing that thou art a bold and shameless beggar. Thou comest up to every man in turn, and they give recklessly; for there is no restraint or scruple in giving freely of another's goods, since each man has plenty beside him."

Then Odysseus of many wiles drew back, and said to him: "Lo, now, it seems that thou at least hast not wits to match thy beauty. Thou wouldest not out of thine own substance give even a grain of salt to thy suppliant, thou who now, when sitting at another's table, hadst not the heart to take of the bread and give me aught. Yet here lies plenty at thy hand."

So he spoke, and Antinous waxed the more wroth at heart, and with an angry glance from beneath his brows spoke to him winged words:

"Now verily, methinks, thou shalt no more go forth from the hall in seemly fashion, since thou dost even utter words of reviling."

So saying, he seized the footstool and flung it, and struck Odysseus on the base of the right shoulder, where it joins the back. But he stood firm as a rock, nor did the missile of Antinous make him reel; but he shook his head in silence, pondering evil in the deep of his heart. Then back to the threshold he went and sat down, and down he laid his well-filled wallet; and he spoke among the wooers:

"Κέκλυτέ μευ, μνηστῆρες ἀγακλειτῆς βασιλείης,
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
οὐ μὰν οὔτ' ἄχος ἐστὶ μετὰ φρεσὶν οὔτε τι πένθος,
ὁππότ' ἀνὴρ περὶ οἷσι μαχειόμενος κτεάτεσσι
βλήεται, ἢ περὶ βουσὶν ἢ ἀργεννῆς ὀΐεσσιν·
αὐτὰρ ἔμ' Ἀντίνοος βάλε γαστέρος εἵνεκα λυγρῆς,
οὐλομένης, ἣ πολλὰ κάκ' ἀνθρώποισι δίδωσιν.
ἀλλ' εἴ που πτωχῶν γε θεοὶ καὶ Ἐρινύες εἰσίν,
Ἀντίνοον πρὸ γάμοιο τέλος θανάτοιο κιχείη."

Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
"Ἔσθι' ἔκηλος, ξεῖνε, καθήμενος, ἢ ἄπιθ' ἄλλῃ,
μή σε νέοι διὰ δώματ' ἐρύσσωσ', οἳ' ἀγορεύεις,
ἢ ποδὸς ἢ καὶ χειρός, ἀποδρύψωσι δὲ πάντα."[1]

Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ὑπερφιάλως νεμέσησαν·
ὧδε δέ τις εἴπεσκε νέων ὑπερηνορεόντων·

"Ἀντίνο', οὐ μὲν κάλ' ἔβαλες δύστηνον ἀλήτην,
οὐλόμεν', εἰ δή πού τις ἐπουράνιος θεός ἐστιν.
καί τε θεοὶ ξείνοισιν ἐοικότες ἀλλοδαποῖσι,
παντοῖοι τελέθοντες, ἐπιστρωφῶσι πόληας,
ἀνθρώπων ὕβριν τε καὶ εὐνομίην ἐφορῶντες."

Ὣς ἄρ' ἔφαν μνηστῆρες, ὁ δ' οὐκ ἐμπάζετο μύθων.
Τηλέμαχος δ' ἐν μὲν κραδίῃ μέγα πένθος ἄεξε
βλημένου, οὐδ' ἄρα δάκρυ χαμαὶ βάλεν ἐκ βλεφάροιϊν,
ἀλλ' ἀκέων κίνησε κάρη, κακὰ βυσσοδομεύων.

Τοῦ δ' ὡς οὖν ἤκουσε περίφρων Πηνελόπεια
βλημένου ἐν μεγάρῳ, μετ' ἄρα δμωῇσιν ἔειπεν·
"Αἴθ' οὕτως αὐτόν σε βάλοι κλυτότοξος Ἀπόλλων,"

[1] Lines 475-80 were rejected by Aristarchus.

"Hear me, wooers of the glorious queen, that I may say what the heart in my breast bids me. Verily there is no pain of heart nor any grief when a man is smitten while fighting for his own possessions, whether for his cattle or for his white sheep; but Antinous has smitten me for my wretched belly's sake, an accursed plague that brings many evils upon men. Ah, if for beggars there are gods and avengers, may the doom of death come upon Antinous before his marriage."

Then Antinous, son of Eupeithes, answered him: "Sit still, and eat, stranger, or go elsewhere; lest the young men drag thee by hand or foot through the house for words like these, and strip off all thy skin."

So he spoke, but they all were filled with exceeding indignation, and thus would one of the proud youths speak:

"Antinous, thou didst not well to strike the wretched wanderer. Doomed man that thou art, what if haply he be some god come down from heaven! Aye, and the gods in the guise of strangers from afar put on all manner of shapes, and visit the cities, beholding the violence and the righteousness of men."

So spoke the wooers, but Antinous paid no heed to their words. And Telemachus nursed in his heart great grief for the smiting, though he let no tear fall from his eyelids to the ground; but he shook his head in silence, pondering evil in the deep of his heart.

Howbeit when wise Penelope heard of the man's being smitten in the hall, she spoke among her handmaids, and said: "Even so may thine own self be smitten by the famed archer Apollo."

Τὴν δ' αὖτ' Εὐρυνόμη ταμίη πρὸς μῦθον ἔειπεν·
"Εἰ γὰρ ἐπ' ἀρῇσιν τέλος ἡμετέρῃσι γένοιτο·
οὐκ ἄν τις τούτων γε ἐΰθρονον Ἠὼ ἵκοιτο."
Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
"Μαῖ', ἐχθροὶ μὲν πάντες, ἐπεὶ κακὰ μηχανόωνται·
Ἀντίνοος δὲ μάλιστα μελαίνῃ κηρὶ ἔοικε.
ξεινός τις δύστηνος ἀλητεύει κατὰ δῶμα
ἀνέρας αἰτίζων· ἀχρημοσύνη γὰρ ἀνώγει·
ἔνθ' ἄλλοι μὲν πάντες ἐνέπλησάν τ' ἔδοσάν τε,
οὗτος δὲ θρήνυι πρυμνὸν βάλε δεξιὸν ὦμον."[1]
Ἡ μὲν ἄρ' ὣς ἀγόρευε μετὰ δμῳῇσι γυναιξίν,
ἡμένη ἐν θαλάμῳ· ὁ δ' ἐδείπνεε δῖος Ὀδυσσεύς·
ἡ δ' ἐπὶ οἱ καλέσασα προσηύδα δῖον ὑφορβόν·
"Ἔρχεο, δῖ' Εὔμαιε, κιὼν τὸν ξεῖνον ἄνωχθι
ἐλθέμεν, ὄφρα τί μιν προσπτύξομαι ἠδ' ἐρέωμαι
εἴ που Ὀδυσσῆος ταλασίφρονος ἠὲ πέπυσται
ἢ ἴδεν ὀφθαλμοῖσι· πολυπλάγκτῳ γὰρ ἔοικε."
Τὴν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα·
"Εἰ γάρ τοι, βασίλεια, σιωπήσειαν Ἀχαιοί·
οἵ' ὅ γε μυθεῖται, θέλγοιτό κέ τοι φίλον ἦτορ.
τρεῖς γὰρ δή μιν νύκτας ἔχον, τρία δ' ἤματ' ἔρυξα
ἐν κλισίῃ· πρῶτον γὰρ ἔμ' ἵκετο νηὸς ἀποδράς·
ἀλλ' οὔ πω κακότητα διήνυσεν ἣν ἀγορεύων.
ὡς δ' ὅτ' ἀοιδὸν ἀνὴρ ποτιδέρκεται, ὅς τε θεῶν ἐξ
ἀείδει δεδαὼς ἔπε' ἱμερόεντα βροτοῖσι,
τοῦ δ' ἄμοτον μεμάασιν ἀκουέμεν, ὁππότ' ἀείδῃ·
ὣς ἐμὲ κεῖνος ἔθελγε παρήμενος ἐν μεγάροισι.
φησὶ δ' Ὀδυσσῆος ξεῖνος πατρώϊος εἶναι,
Κρήτῃ ναιετάων, ὅθι Μίνωος γένος ἐστίν.
ἔνθεν δὴ νῦν δεῦρο τόδ' ἵκετο πήματα πάσχων,

[1] Lines 501–4 were rejected by Aristarchus.

And again the housewife Eurynome said to her: "Would that fulfilment might be granted to our prayers. So should not one of these men come to the fair-throned Dawn."

And wise Penelope answered her: "Nurse, enemies are they all, for they devise evil. But Antinous more than all is like black fate. Some wretched stranger roams through the house, begging alms of the men, for want compels him, and all the others filled his wallet and gave him gifts, but Antinous flung a footstool and smote him at the base of the right shoulder."

So she spoke among her handmaids, sitting in her chamber, while goodly Odysseus was at meat. Then she called to her the goodly swineherd, and said:

"Go, goodly Eumaeus, and bid the stranger come hither, that I may give him greeting, and ask him if haply he has heard of Odysseus of the steadfast heart, or has seen him with his eyes. He seems like one that has wandered far."

To her, then, swineherd Eumaeus, didst thou make answer, and say: "I would, O queen, that the Achaeans would keep silence, for he speaks such words as would charm thy very soul. Three nights I had him by me, and three days I kept him in my hut, for to me first he came when he fled by stealth from a ship, but he had not yet ended the tale of his sufferings. Even as when a man gazes upon a minstrel who sings to mortals songs of longing that the gods have taught him, and their desire to hear him has no end, whensoever he sings, even so he charmed me as he sat in my hall. He says that he is an ancestral friend of Odysseus, and that he dwells in Crete, where is the race of Minos. From thence has he now come on this journey hither, ever suffering woes as he

προπροκυλινδόμενος· στεῦται δ' Ὀδυσῆος ἀκοῦσαι,
ἀγχοῦ, Θεσπρωτῶν ἀνδρῶν ἐν πίονι δήμῳ,
ζωοῦ· πολλὰ δ' ἄγει κειμήλια ὄνδε δόμονδε."

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
"Ἔρχεο, δεῦρο κάλεσσον, ἵν' ἀντίον αὐτὸς ἐνίσπῃ.
οὗτοι δ' ἠὲ θύρῃσι καθήμενοι ἐψιαάσθων
ἦ αὐτοῦ κατὰ δῶματ', ἐπεί σφισι θυμὸς ἐΰφρων.
αὐτῶν μὲν γὰρ κτήματ' ἀκήρατα κεῖτ' ἐνὶ οἴκῳ,
σῖτος καὶ μέθυ ἡδύ· τὰ μὲν οἰκῆες ἔδουσιν,
οἱ δ' εἰς ἡμέτερον πωλεύμενοι ἤματα πάντα,
βοῦς ἱερεύοντες καὶ ὄϊς καὶ πίονας αἶγας,
εἰλαπινάζουσιν πίνουσί τε αἴθοπα οἶνον,
μαψιδίως· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἔπ' ἀνήρ,
οἷος Ὀδυσσεὺς ἔσκεν, ἀρὴν ἀπὸ οἴκου ἀμῦναι.
εἰ δ' Ὀδυσεὺς ἔλθοι καὶ ἵκοιτ' ἐς πατρίδα γαῖαν,
αἶψά κε σὺν ᾧ παιδὶ βίας ἀποτίσεται ἀνδρῶν."

Ὣς φάτο, Τηλέμαχος δὲ μέγ' ἔπταρεν, ἀμφὶ δὲ δῶμα
σμερδαλέον κονάβησε· γέλασσε δὲ Πηνελόπεια,
αἶψα δ' ἄρ' Εὔμαιον ἔπεα πτερόεντα προσηύδα·

"Ἔρχεό μοι, τὸν ξεῖνον ἐναντίον ὧδε κάλεσσον.
οὐχ ὁράᾳς ὅ μοι υἱὸς ἐπέπταρε πᾶσιν ἔπεσσι;
τῷ κε καὶ οὐκ ἀτελὴς θάνατος μνηστῆρσι γένοιτο
πᾶσι μάλ', οὐδέ κέ τις θάνατον καὶ κῆρας ἀλύξει.[1]
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
αἴ κ' αὐτὸν γνώω νημερτέα πάντ' ἐνέποντα,
ἕσσω μιν χλαῖνάν τε χιτῶνά τε, εἵματα καλά."

Ὣς φάτο, βῆ δὲ συφορβός, ἐπεὶ τὸν μῦθον ἄκουσεν·
ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα·

[1] Line 547 is omitted in some MSS.

wanders on and on. And he insists that he has heard tidings of Odysseus, near at hand in the rich land of the Thesprotians and yet alive; and he is bringing many treasures to his home."

Then wise Penelope answered him: "Go, call him hither, that he may himself tell me to my face. But as for these men, let them make sport as they sit in the doorway or here in the house, since their hearts are merry. For their own possessions lie untouched in their homes, bread and sweet wine, and on these do their servants feed. But themselves throng our house day after day, slaying our oxen, and sheep, and fat goats, and keep revel and drink the flaming wine recklessly, and havoc is made of all this wealth, for there is no man here such as Odysseus was to keep ruin from the house. But if Odysseus should come and return to his native land, straightway would he with his son take vengeance on these men for their violent deeds."

So she spoke, and Telemachus sneezed loudly, and all the room round about echoed wondrously. And Penelope laughed, and straightway spoke to Eumaeus winged words:

"Go, pray, call the stranger here before me. Dost thou not note that my son has sneezed at all my words. Therefore shall utter death fall upon the wooers one and all, nor shall one of them escape death and the fates. And another thing will I tell thee, and do thou lay it to heart. If I find that he speaks all things truly, I will clothe him in a cloak and tunic, fair raiment."

So she spoke, and the swineherd went when he had heard this saying; and coming up to Odysseus he spoke to him winged words:

"Ξεῖνε πάτερ, καλέει σε περίφρων Πηνελόπεια,
μήτηρ Τηλεμάχοιο· μεταλλῆσαί τί ἑ θυμὸς
ἀμφὶ πόσει κέλεται, καὶ κήδεά περ πεπαθυίῃ.
εἰ δέ κέ σε γνώῃ νημερτέα πάντ' ἐνέποντα,
ἔσσει σε χλαίνάν τε χιτῶνά τε, τῶν σὺ μάλιστα
χρῃΐζεις· σῖτον δὲ καὶ αἰτίζων κατὰ δῆμον
γαστέρα βοσκήσεις· δώσει δέ τοι ὅς κ' ἐθέλῃσι."
Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
"Εὔμαι', αἶψά κ' ἐγὼ νημερτέα πάντ' ἐνέποιμι
κούρῃ Ἰκαρίοιο, περίφρονι Πηνελοπείῃ·
οἶδα γὰρ εὖ περὶ κείνου, ὁμὴν δ' ἀνεδέγμεθ' ὀϊζύν.
ἀλλὰ μνηστήρων χαλεπῶν ὑποδείδι' ὅμιλον,
τῶν ὕβρις τε βίη τε σιδήρεον οὐρανὸν ἵκει.[1]
καὶ γὰρ νῦν, ὅτε μ' οὗτος ἀνὴρ κατὰ δῶμα κιόντα
οὔ τι κακὸν ῥέξαντα βαλὼν ὀδύνῃσιν ἔδωκεν,
οὔτε τι Τηλέμαχος τό γ' ἐπήρκεσεν οὔτε τις ἄλλος.
τῷ νῦν Πηνελόπειαν ἐνὶ μεγάροισιν ἄνωχθι
μεῖναι, ἐπειγομένην περ, ἐς ἠέλιον καταδύντα·
καὶ τότε μ' εἰρέσθω πόσιος πέρι νόστιμον ἦμαρ,
ἀσσοτέρω καθίσασα παραὶ πυρί· εἵματα γάρ τοι
λύγρ' ἔχω· οἶσθα καὶ αὐτός, ἐπεί σε πρῶθ' ἱκέτευσα."
Ὣς φάτο, βῆ δὲ συφορβός, ἐπεὶ τὸν μῦθον ἄκουσε.
τὸν δ' ὑπὲρ οὐδοῦ βάντα προσηύδα Πηνελόπεια·
"Οὐ σύ γ' ἄγεις, Εὔμαιε· τί τοὔτ' ἐνόησεν ἀλήτης;
ἦ τινά που δείσας ἐξαίσιον ἦε καὶ ἄλλως
αἰδεῖται κατὰ δῶμα; κακὸς δ' αἰδοῖος ἀλήτης."
Τὴν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα·
"Μυθεῖται κατὰ μοῖραν, ἃ πέρ κ' οἴοιτο καὶ ἄλλος,

[1] Line 565 is omitted in many MSS.

"Sir stranger, wise Penelope calls for thee, the mother of Telemachus, and her heart bids her make enquiry about her husband, though she has suffered many woes. And if she finds that thou speakest all things truly, she will clothe thee in a cloak and tunic, which thou needest most of all. As for thy food, thou shalt beg it through the land, and feed thy belly, and whoso will shall give it thee."

Then the much-enduring goodly Odysseus answered him: "Eumaeus, soon will I tell all the truth to the daughter of Icarius, wise Penelope. For well do I know of Odysseus, and in common have we borne affliction. But I have fear of this throng of harsh wooers, whose wantonness and violence reach the iron heaven. For even now, when, as I was going through the hall doing no evil, this man struck me and hurt me, neither Telemachus nor any other did aught to ward off the blow. Wherefore now bid Penelope to wait in the halls, eager though she be, till set of sun; and then let her ask me of her husband regarding the day of his return, giving me a seat nearer the fire, for lo, the raiment that I wear is mean, and this thou knowest of thyself, for to thee first did I make my prayer."

So he spoke, and the swineherd went when he had heard this saying. And as he passed over the threshold Penelope said to him:

"Thou dost not bring him, Eumaeus. What does the wanderer mean by this? Does he fear some one beyond measure, or does he idly feel ashamed in the house? 'Tis ill for a beggar to feel shame."

To her, then, swineherd Eumaeus, didst thou make answer and say: "He speaks rightly, even as any other man would deem, in seeking to shun

ὕβριν ἀλυσκάζων ἀνδρῶν ὑπερηνορεόντων.
ἀλλά σε μεῖναι ἄνωγεν ἐς ἠέλιον καταδύντα.
καὶ δὲ σοὶ ὧδ' αὐτῇ πολὺ κάλλιον, ὦ βασίλεια,
οἴῃ πρὸς ξεῖνον φάσθαι ἔπος ἠδ' ἐπακοῦσαι."
Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
" Οὐκ ἄφρων ὁ ξεῖνος· ὀΐεται, ὥς περ ἂν εἴῃ·
οὐ γάρ πού τινες ὧδε καταθνητῶν ἀνθρώπων
ἀνέρες ὑβρίζοντες ἀτάσθαλα μηχανόωνται."
Ἦ μὲν ἄρ' ὣς ἀγόρευεν, ὁ δ' ᾤχετο δῖος ὑφορβὸς
μνηστήρων ἐς ὅμιλον, ἐπεὶ διεπέφραδε πάντα.
αἶψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα,
ἄγχι σχὼν κεφαλήν, ἵνα μὴ πευθοίαθ' οἱ ἄλλοι·
"Ὦ φίλ', ἐγὼ μὲν ἄπειμι, σύας καὶ κεῖνα φυλάξων,
σὸν καὶ ἐμὸν βίοτον· σοὶ δ' ἐνθάδε πάντα μελόντων.
αὐτὸν μέν σε πρῶτα σάω, καὶ φράζεο θυμῷ
μή τι πάθῃς· πολλοὶ δὲ κακὰ φρονέουσιν Ἀχαιῶν,
τοὺς Ζεὺς ἐξολέσειε πρὶν ἡμῖν πῆμα γενέσθαι."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ἔσσεται οὕτως, ἄττα· σὺ δ' ἔρχεο δειελιήσας·
ἠῶθεν δ' ἰέναι καὶ ἄγειν ἱερήϊα καλά·
αὐτὰρ ἐμοὶ τάδε πάντα καὶ ἀθανάτοισι μελήσει."
Ὣς φάθ', ὁ δ' αὖτις ἄρ' ἕζετ' ἐϋξέστου ἐπὶ δίφρου,
πλησάμενος δ' ἄρα θυμὸν ἐδητύος ἠδὲ ποτῆτος
βῆ ῥ' ἴμεναι μετ' ὕας, λίπε δ' ἕρκεά τε μέγαρόν τε,
πλεῖον δαιτυμόνων· οἱ δ' ὀρχηστυῖ καὶ ἀοιδῇ
τέρποντ'· ἤδη γὰρ καὶ ἐπήλυθε δείελον ἦμαρ.

the insolence of overweening men. But he bids thee to wait till set of sun. And for thyself, too, it is far more seemly, O queen, to speak to the stranger alone, and to hear his words."

Then wise Penelope answered him: "Not without wisdom is the stranger; he divines how it may be. There are no mortal men, methinks, who in wantonness devise such wicked folly as these."

So she spoke, and the goodly swineherd departed into the throng of the wooers when he had told her all. And straightway he spoke winged words to Telemachus, holding his head close to him that the others might not hear:

"Friend, I am going forth to guard the swine and all things there, thy livelihood and mine; but have thou charge of all things here. Thine own self do thou keep safe first of all, and let thy mind beware lest some ill befall thee, for many of the Achaeans are devising evil, whom may Zeus utterly destroy before harm fall on us."

Then wise Telemachus answered him: "So shall it be, father; go thy way when thou hast supped. And in the morning do thou come and bring goodly victims. But all matters here shall be a care to me and to the immortals."

So he spoke, and the swineherd sat down again on the polished chair. But when he had satisfied his heart with meat and drink, he went his way to the swine, and left the courts and the hall full of banqueters. And they were making merry with dance and song, for evening had now come on.

## Σ

Ἦλθε δ' ἐπὶ πτωχὸς πανδήμιος, ὃς κατὰ ἄστυ
πτωχεύεσκ' Ἰθάκης, μετὰ δ' ἔπρεπε γαστέρι μάργῃ
ἀζηχὲς φαγέμεν καὶ πιέμεν· οὐδέ οἱ ἦν ἰς
οὐδὲ βίη, εἶδος δὲ μάλα μέγας ἦν ὁράασθαι.
Ἀρναῖος δ' ὄνομ' ἔσκε· τὸ γὰρ θέτο πότνια μήτηρ
ἐκ γενετῆς· Ἶρον δὲ νέοι κίκλησκον ἅπαντες,
οὕνεκ' ἀπαγγέλλεσκε κιών, ὅτε πού τις ἀνώγοι·
ὅς ῥ' ἐλθὼν Ὀδυσῆα διώκετο οἷο δόμοιο,
καί μιν νεικείων ἔπεα πτερόεντα προσηύδα·
"Εἶκε, γέρον, προθύρου, μὴ δὴ τάχα καὶ ποδὸς ἕλκῃ.
οὐκ ἀΐεις ὅτι δή μοι ἐπιλλίζουσιν ἅπαντες,
ἕλκέμεναι δὲ κέλονται; ἐγὼ δ' αἰσχύνομαι ἔμπης.
ἀλλ' ἄνα, μὴ τάχα νῶϊν ἔρις καὶ χερσὶ γένηται."
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
"Δαιμόνι', οὔτε τί σε ῥέζω κακὸν οὔτ' ἀγορεύω,
οὔτε τινὰ φθονέω δόμεναι καὶ πόλλ' ἀνελόντα.
οὐδὸς δ' ἀμφοτέρους ὅδε χείσεται, οὐδέ τί σε χρὴ
ἀλλοτρίων φθονέειν· δοκέεις δέ μοι εἶναι ἀλήτης
ὥς περ ἐγών, ὄλβον δὲ θεοὶ μέλλουσιν ὀπάζειν.

# BOOK XVIII

Now there came up a public beggar who was wont to beg through the town of Ithaca, and was known for his greedy belly, eating and drinking without end. No strength had he nor might, but in bulk was big indeed to look upon. Arnaeus was his name, for this name his honoured mother had given him at his birth; but Irus all the young men called him, because he used to run on errands[1] when anyone bade him. He came now, and was for driving Odysseus from his own house; and he began to revile him, and spoke winged words:

"Give way, old man, from the doorway, lest soon thou be even dragged out by the foot. Dost thou not see that all men are winking at me, and bidding me drag thee? Yet for myself, I am ashamed to do it. Nay, up with thee, lest our quarrel even come to blows."

Then with an angry glance from beneath his brows Odysseus of many wiles answered him: "Good fellow, I harm thee not in deed or word, nor do I begrudge that any man should give thee, though the portion he took up were a large one. This threshold will hold us both, and thou hast no need to be jealous for the goods of other folk. Thou seemest to me to be a vagrant, even as I am; and as for happy fortune, it is the gods that

[1] And is therefore compared to Iris, the messenger of Olympus.

χερσὶ δὲ μή τι λίην προκαλίζεο, μή με χολώσῃς,
μή σε γέρων περ ἐὼν στῆθος καὶ χείλεα φύρσω
αἵματος· ἡσυχίη δ' ἂν ἐμοὶ καὶ μᾶλλον ἔτ' εἴη
αὔριον· οὐ μὲν γάρ τί σ' ὑποστρέψεσθαι ὀΐω
δεύτερον ἐς μέγαρον Λαερτιάδεω Ὀδυσῆος."
Τὸν δὲ χολωσάμενος προσεφώνεεν Ἶρος ἀλήτης·
"Ὦ πόποι, ὡς ὁ μολοβρὸς ἐπιτροχάδην ἀγορεύει,
γρηῒ καμινοῖ ἶσος· ὃν ἂν κακὰ μητισαίμην
κόπτων ἀμφοτέρῃσι, χαμαὶ δέ κε πάντας ὀδόντας
γναθμῶν ἐξελάσαιμι συὸς ὣς ληϊβοτείρης.
ζῶσαι νῦν, ἵνα πάντες ἐπιγνώωσι καὶ οἵδε
μαρναμένους· πῶς δ' ἂν σὺ νεωτέρῳ ἀνδρὶ μάχοιο;"
Ὣς οἱ μὲν προπάροιθε θυράων ὑψηλάων
οὐδοῦ ἔπι ξεστοῦ πανθυμαδὸν ὀκριόωντο.
τοῖῖν δὲ ξυνέηχ' ἱερὸν μένος Ἀντινόοιο,
ἡδὺ δ' ἄρ' ἐκγελάσας μετεφώνει μνηστήρεσσιν·
"Ὦ φίλοι, οὐ μέν πώ τι πάρος τοιοῦτον ἐτύχθη,
οἵην τερπωλὴν θεὸς ἤγαγεν ἐς τόδε δῶμα.
ὁ ξεῖνός τε καὶ Ἶρος ἐρίζετον ἀλλήλοιϊν
χερσὶ μαχέσσασθαι· ἀλλὰ ξυνελάσσομεν ὦκα."
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀνήϊξαν γελόωντες,
ἀμφὶ δ' ἄρα πτωχοὺς κακοείμονας ἠγερέθοντο.
τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱός·
"Κέκλυτέ μευ, μνηστῆρες ἀγήνορες, ὄφρα τι εἴπω.
γαστέρες αἴδ' αἰγῶν κέατ' ἐν πυρί, τὰς ἐπὶ δόρπῳ
κατθέμεθα κνίσης τε καὶ αἵματος ἐμπλήσαντες·
ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,

are like to give us that.[1] But with thy fists do not provoke me overmuch, lest thou anger me, and, old man though I am, I befoul thy breast and lips with blood. So should I have the greater peace to-morrow, for I deem not that thou shalt return a second time to the hall of Odysseus, son of Laertes."

Then, waxing wroth, the vagrant Irus said to him: "Now see how glibly the filthy wretch talks, like an old kitchen-wife. But I will devise evil for him, smiting him left and right, and will scatter on the ground all the teeth from his jaws, as though he were a swine wasting the corn. Gird thyself now, that these men, too, may all know our fighting. But how couldst thou fight with a younger man?"

Thus on the polished threshold before the lofty doors they stirred one another's rage right heartily. And the strong and mighty Antinous heard the two, and, breaking into a merry laugh, he spoke among the wooers:

"Friends, never before has such a thing come to pass, that a god has brought sport like this to this house. Yon stranger and Irus are provoking one another to blows. Come, let us quickly set them on."

So he spoke, and they all sprang up laughing and gathered about the tattered beggars. And Antinous, son of Eupeithes, spoke among them, and said:

"Hear me, ye proud wooers, that I may say somewhat. Here at the fire are goats' paunches lying, which we set there for supper, when we had filled them with fat and blood. Now whichever of the two wins and proves himself the better man, let him

[1] The thought is: we are both vagrants; whether either of us ever attains to a happier station in life, rests with the gods, who arbitrarily allot *ὄλβος*; *cf.* vi. 188 f.

τάων ἥν κ' ἐθέλῃσιν ἀναστὰς αὐτὸς ἑλέσθω·
αἰεὶ δ' αὖθ' ἡμῖν μεταδαίσεται, οὐδέ τιν' ἄλλον
πτωχὸν ἔσω μίσγεσθαι ἐάσομεν αἰτήσοντα."
Ὣς ἔφατ' Ἀντίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος.
τοῖς δὲ δολοφρονέων μετέφη πολύμητις Ὀδυσσεύς·
"Ὦ φίλοι, οὔ πως ἔστι νεωτέρῳ ἀνδρὶ μάχεσθαι
ἄνδρα γέροντα, δύῃ ἀρημένον· ἀλλά με γαστὴρ
ὀτρύνει κακοεργός, ἵνα πληγῇσι δαμείω.
ἀλλ' ἄγε νῦν μοι πάντες ὀμόσσατε καρτερὸν ὅρκον,
μή τις ἐπ' Ἰρῳ ἦρα φέρων ἐμὲ χειρὶ βαρείῃ
πλήξῃ ἀτασθάλλων, τούτῳ δέ με ἶφι δαμάσσῃ."
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀπώμνυον ὡς ἐκέλευεν.
αὐτὰρ ἐπεί ῥ' ὅμοσάν τε τελεύτησάν τε τὸν ὅρκον,[1]
τοῖς δ' αὖτις μετέειφ' ἱερὴ ἶς Τηλεμάχοιο·
"Ξεῖν', εἴ σ' ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ
τοῦτον ἀλέξασθαι, τῶν δ' ἄλλων μή τιν' Ἀχαιῶν
δείδιθ', ἐπεὶ πλεόνεσσι μαχήσεται ὅς κέ σε θείνῃ·
ξεινοδόκος μὲν ἐγών, ἐπὶ δ' αἰνεῖτον βασιλῆες,
Ἀντίνοός τε καὶ Εὐρύμαχος, πεπνυμένω ἄμφω."
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον· αὐτὰρ Ὀδυσσεὺς
ζώσατο μὲν ῥάκεσιν περὶ μήδεα, φαῖνε δὲ μηροὺς
καλούς τε μεγάλους τε, φάνεν δέ οἱ εὐρέες ὦμοι
στήθεά τε στιβαροί τε βραχίονες· αὐτὰρ Ἀθήνη
ἄγχι παρισταμένη μέλε' ἤλδανε ποιμένι λαῶν.
μνηστῆρες δ' ἄρα πάντες ὑπερφιάλως ἀγάσαντο·
ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·

[1] Line 59 is omitted in some MSS.

rise and choose for himself which one of these he will. And furthermore he shall always feast with us, nor will we suffer any other beggar to join our company and beg of us."

So spoke Antinous, and his word was pleasing to them. Then with crafty mind Odysseus of many wiles spoke among them:

"Friends, in no wise may an old man that is overcome with woe fight with a younger. Howbeit my belly, that worker of evil, urges me on, that I may be overcome by his blows. But come now, do you all swear to me a mighty oath, to the end that no man, doing a favour to Irus, may deal me a foul blow with heavy hand, and so by violence subdue me to this fellow."

So he spoke, and they all gave the oath not to smite him, even as he bade. But when they had sworn and made an end of the oath, among them spoke again the strong and mighty Telemachus:

"Stranger, if thy heart and thy proud spirit bid thee beat off this fellow, then fear not thou any man of all the Achaeans, for whoso strikes thee shall have to fight with more than thou. Thy host am I, and the princes assent hereto, Antinous and Eurymachus, men of prudence both."

So he spoke, and they all praised his words. But Odysseus girded his rags about his loins and showed his thighs, comely and great, and his broad shoulders came to view, and his chest and mighty arms. And Athene drew nigh and made greater the limbs of the shepherd of the people. Then all the wooers marvelled exceedingly, and thus would one speak with a glance at his neighbour:

"Ἦ τάχα Ἶρος Ἄϊρος ἐπίσπαστον κακὸν ἕξει,
οἵην ἐκ ῥακέων ὁ γέρων ἐπιγουνίδα φαίνει."
Ὣς ἄρ' ἔφαν, Ἴρῳ δὲ κακῶς ὠρίνετο θυμός. 75
ἀλλὰ καὶ ὣς δρηστῆρες ἄγον ζώσαντες ἀνάγκῃ
δειδιότα· σάρκες δὲ περιτρομέοντο μέλεσσιν.
Ἀντίνοος δ' ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"Νῦν μὲν μήτ' εἴης, βουγάϊε, μήτε γένοιο,
εἰ δὴ τοῦτόν γε τρομέεις καὶ δείδιας αἰνῶς, 80
ἄνδρα γέροντα, δύῃ ἀρημένον, ἤ μιν ἱκάνει.
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
αἴ κέν σ' οὗτος νικήσῃ κρείσσων τε γένηται,
πέμψω σ' ἠπειρόνδε, βαλὼν ἐν νηὶ μελαίνῃ,
εἰς Ἔχετον βασιλῆα, βροτῶν δηλήμονα πάντων, 85
ὅς κ' ἀπὸ ῥῖνα τάμῃσι καὶ οὔατα νηλέϊ χαλκῷ,
μήδεά τ' ἐξερύσας δώῃ κυσὶν ὠμὰ δάσασθαι."
Ὣς φάτο, τῷ δ' ἔτι μᾶλλον ὑπὸ τρόμος ἔλλαβε γυῖα.
ἐς μέσσον δ' ἄναγον· τὼ δ' ἄμφω χεῖρας ἀνέσχον.
δὴ τότε μερμήριξε πολύτλας δῖος Ὀδυσσεὺς 90
ἢ ἐλάσει' ὥς μιν ψυχὴ λίποι αὖθι πεσόντα,
ἦέ μιν ἦκ' ἐλάσειε τανύσσειέν τ' ἐπὶ γαίῃ.
ὧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
ἦκ' ἐλάσαι, ἵνα μή μιν ἐπιφρασσαίατ' Ἀχαιοί.
δὴ τότ' ἀνασχομένω ὁ μὲν ἤλασε δεξιὸν ὦμον 95
Ἶρος, ὁ δ' αὐχέν' ἔλασσεν ὑπ' οὔατος, ὀστέα δ' εἴσω
ἔθλασεν· αὐτίκα δ' ἦλθε κατὰ στόμα φοίνιον αἷμα,

"Right soon shall Irus, un-Irused, have a bane of his own bringing, such a thigh does yon old man show from beneath his rags."

So they spoke, and the mind of Irus was miserably shaken; yet even so the serving men girded him, and led him out perforce all filled with dread, and his flesh trembled on his limbs. Then Antinous rated him and spoke, and addressed him:

"Better were it now, thou braggart, that thou wert not living, nor hadst ever been born, if thou quailest and art so terribly afraid of this fellow—a man that is old and overcome by the woe that has come upon him. But I will speak out to thee, and this word shall verily be brought to pass. If this fellow conquers thee and proves the better man, I will fling thee into a black ship and send thee to the mainland to King Echetus, the maimer of all men, who will cut off thy nose and ears with the pitiless bronze, and will draw forth thy vitals and give them raw to dogs to rend."

So he spoke, and thereat yet greater trembling seized the other's limbs, and they led him into the ring and both men put up their hands. Then the much-enduring, goodly Odysseus was divided in mind whether he should strike him so that life should leave him even there as he fell, or whether he should deal him a light blow and stretch him on the earth. And, as he pondered, this seemed to him the better course, to deal him a light blow, that the Achaeans might not take note of him. Then verily, when they had put up their hands, Irus let drive at the right shoulder, but Odysseus smote him on the neck beneath the ear and crushed in the bones, and straightway the red blood ran forth from his mouth, and down he fell in

κὰδ δ' ἔπεσ' ἐν κονίῃσι μακών, σὺν δ' ἤλασ' ὀδόντας
λακτίζων ποσὶ γαῖαν· ἀτὰρ μνηστῆρες ἀγαυοὶ
χεῖρας ἀνασχόμενοι γέλῳ ἔκθανον. αὐτὰρ Ὀδυσσεὺς
ἕλκε διὲκ προθύροιο λαβὼν ποδός, ὄφρ' ἵκετ' αὐλήν,
αἰθούσης τε θύρας· καί μιν ποτὶ ἐρκίον αὐλῆς
εἶσεν ἀνακλίνας· σκῆπτρον δέ οἱ ἔμβαλε χειρί,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

"Ἐνταυθοῖ νῦν ἧσο σύας τε κύνας τ' ἀπερύκων,
μηδὲ σύ γε ξείνων καὶ πτωχῶν κοίρανος εἶναι
λυγρὸς ἐών, μή πού τι κακὸν καὶ μεῖζον ἐπαύρῃ."

Ἦ ῥα καὶ ἀμφ' ὤμοισιν ἀεικέα βάλλετο πήρην,
πυκνὰ ῥωγαλέην· ἐν δὲ στρόφος ἦεν ἀορτήρ.
ἂψ δ' ὅ γ' ἐπ' οὐδὸν ἰὼν κατ' ἄρ' ἕζετο· τοὶ δ' ἴσαν εἴσω
ἡδὺ γελώοντες καὶ δεικανόωντ' ἐπέεσσι·[1]

"Ζεύς τοι δοίη, ξεῖνε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὅττι μάλιστ' ἐθέλεις καί τοι φίλον ἔπλετο θυμῷ,
ὃς τοῦτον τὸν ἄναλτον ἀλητεύειν ἀπέπαυσας
ἐν δήμῳ· τάχα γάρ μιν ἀνάξομεν ἤπειρόνδε
εἰς Ἔχετον βασιλῆα, βροτῶν δηλήμονα πάντων."[2]

Ὣς ἄρ' ἔφαν, χαῖρεν δὲ κλεηδόνι δῖος Ὀδυσσεύς.
Ἀντίνοος δ' ἄρα οἱ μεγάλην παρὰ γαστέρα θῆκεν,
ἐμπλείην κνίσης τε καὶ αἵματος· Ἀμφίνομος δὲ
ἄρτους ἐκ κανέοιο δύω παρέθηκεν ἀείρας
καὶ δέπαϊ χρυσέῳ δειδίσκετο, φώνησέν τε·

"Χαῖρε, πάτερ ὦ ξεῖνε, γένοιτό τοι ἔς περ ὀπίσσω
ὄλβος· ἀτὰρ μὲν νῦν γε κακοῖς ἔχεαι πολέεσσι."

[1] After line 111 some MSS. insert the line ὣδε δέ τις εἴπεσκε νεῶν ὑπερηνορεόντων (= ii. 324), "And thus would one of the proud youths speak."

[2] Lines 115–6 were rejected by Aristarchus.

the dust with a moan, and he gnashed his teeth, kicking the ground with his feet. But the lordly wooers raised their hands, and were like to die with laughter. Then Odysseus seized him by the foot, and dragged him forth through the doorway until he came to the court and the gates of the portico. And he set him down and leaned him against the wall of the court, and thrust his staff into his hand and spoke, and addressed him with winged words:

"Sit there now, and scare off swine and dogs, and do not thou be lord of strangers and beggars, miserable that thou art, lest haply thou meet with some worse thing to profit withal."

He spoke, and flung about his shoulders his miserable wallet, full of holes, and slung by a twisted cord. Then back to the threshold he went and sat down; and the wooers went within, laughing merrily, and they greeted him, saying:

"May Zeus grant thee, stranger, and the other immortal gods what thou desirest most, and the dearest wish of thy heart, seeing that thou hast made this insatiate fellow to cease from begging in the land. For soon shall we take him to the mainland to King Echetus, the maimer of all men."

So they spoke, and goodly Odysseus was glad at the word of omen. And Antinous set before him the great paunch, filled with fat and blood, and Amphinomus took up two loaves from the basket and set them before him, and pledged him in a cup of gold, and said:

"Hail, Sir stranger; may happy fortune be thine in time to come, though now thou art the thrall of many sorrows."

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ἀμφίνομ', ἦ μάλα μοι δοκέεις πεπνυμένος εἶναι·
τοίου γὰρ καὶ πατρός, ἐπεὶ κλέος ἐσθλὸν ἄκουον,
Νίσον Δουλιχιῆα ἐΰν τ' ἔμεν ἀφνειόν τε·
τοῦ σ' ἔκ φασι γενέσθαι, ἐπητῆ δ' ἀνδρὶ ἔοικας.
τοὔνεκά τοι ἐρέω, σὺ δὲ σύνθεο καί μευ ἄκουσον·
οὐδὲν ἀκιδνότερον γαῖα τρέφει ἀνθρώποιο,
πάντων ὅσσα τε γαῖαν ἔπι πνείει τε καὶ ἕρπει.
οὐ μὲν γάρ ποτέ φησι κακὸν πείσεσθαι ὀπίσσω,
ὅφρ' ἀρετὴν παρέχωσι θεοὶ καὶ γούνατ' ὀρώρῃ·
ἀλλ' ὅτε δὴ καὶ λυγρὰ θεοὶ μάκαρες τελέσωσι,
καὶ τὰ φέρει ἀεκαζόμενος τετληότι θυμῷ·
τοῖος γὰρ νόος ἐστὶν ἐπιχθονίων ἀνθρώπων
οἷον ἐπ' ἦμαρ ἄγῃσι πατὴρ ἀνδρῶν τε θεῶν τε.
καὶ γὰρ ἐγώ ποτ' ἔμελλον ἐν ἀνδράσιν ὄλβιος εἶναι,
πολλὰ δ' ἀτάσθαλ' ἔρεξα βίῃ καὶ κάρτεϊ εἴκων,
πατρί τ' ἐμῷ πίσυνος καὶ ἑμοῖσι κασιγνήτοισι.
τῷ μή τίς ποτε πάμπαν ἀνὴρ ἀθεμίστιος εἴη,
ἀλλ' ὅ γε σιγῇ δῶρα θεῶν ἔχοι, ὅττι διδοῖεν.
οἳ' ὁρόω μνηστῆρας ἀτάσθαλα μηχανόωντας,
κτήματα κείροντας καὶ ἀτιμάζοντας ἄκοιτιν
ἀνδρός, ὃν οὐκέτι φημὶ φίλων καὶ πατρίδος αἴης
δηρὸν ἀπέσσεσθαι· μάλα δὲ σχεδόν. ἀλλά σε δαίμων
οἴκαδ' ὑπεξαγάγοι, μηδ' ἀντιάσειας ἐκείνῳ,
ὁππότε νοστήσειε φίλην ἐς πατρίδα γαῖαν·
οὐ γὰρ ἀναιμωτί γε διακρινέεσθαι ὀΐω
μνηστῆρας καὶ κεῖνον, ἐπεί κε μέλαθρον ὑπέλθῃ."
Ὣς φάτο, καὶ σπείσας ἔπιεν μελιηδέα οἶνον,
ἂψ δ' ἐν χερσὶν ἔθηκε δέπας κοσμήτορι λαῶν.

Then Odysseus of many wiles answered him, and said: "Amphinomus, verily thou seemest to me to be a man of prudence; and such a man, too, was thy father, for I have heard of his fair fame, that Nisus of Dulichium was a brave man and a wealthy. From him, they say, thou art sprung, and thou seemest a man soft of speech. Wherefore I will tell thee, and do thou give heed and hearken. Nothing feebler does earth nurture than man, of all things that on earth are breathing and moving. For he thinks that he will never suffer evil in time to come, so long as the gods give him prosperity and his knees are quick; but when again the blessed gods decree him sorrow, this too he bears in sore despite with steadfast heart; for the spirit of men upon the earth is even such as the day which the father of gods and men brings upon them. For I, too, was once like to be prosperous among men, but many deeds of wantonness I wrought, yielding to my might and my strength, and trusting in my father and my brethren. Wherefore let no man soever be lawless at any time, but let him keep in silence whatever gifts the gods give. Aye, for I see the wooers devising wantonness, wasting the wealth and dishonouring the wife of a man who, I tell thee, will not long be away from his friends and his native land; nay, he is very near. But may some god lead thee forth hence to thy home, and mayest thou not meet him when he comes home to his dear native land. For not without bloodshed, methinks, will the wooers and he part one from the other when once he comes beneath his roof."

So he spoke, and pouring a libation, drank of the honey-sweet wine, and then gave back the cup into the hands of the marshaller of the people. But

αὐτὰρ ὁ βῆ διὰ δῶμα φίλον τετιημένος ἦτορ,
νευστάζων κεφαλῇ· δὴ γὰρ κακὸν ὄσσετο θυμός.
ἀλλ' οὐδ' ὣς φύγε κῆρα· πέδησε δὲ καὶ τὸν Ἀθήνη
Τηλεμάχου ὑπὸ χερσὶ καὶ ἔγχεϊ ἶφι δαμῆναι.
ἂψ δ' αὖτις κατ' ἄρ' ἕζετ' ἐπὶ θρόνου ἔνθεν ἀνέστη.
Τῇ δ' ἄρ' ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη,
κούρῃ Ἰκαρίοιο, περίφρονι Πηνελοπείῃ,
μνηστήρεσσι φανῆναι, ὅπως πετάσειε μάλιστα
θυμὸν μνηστήρων ἰδὲ τιμήεσσα γένοιτο
μᾶλλον πρὸς πόσιός τε καὶ υἱέος ἢ πάρος ἦεν.
ἀχρεῖον δ' ἐγέλασσεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"Εὐρυνόμη, θυμός μοι ἐέλδεται, οὔ τι πάρος γε,
μνηστήρεσσι φανῆναι, ἀπεχθομένοισί περ ἔμπης·
παιδὶ δέ κεν εἴποιμι ἔπος, τό κε κέρδιον εἴη,
μὴ πάντα μνηστῆρσιν ὑπερφιάλοισιν ὁμιλεῖν,
οἵ τ' εὖ μὲν βάζουσι, κακῶς δ' ὄπιθεν φρονέουσι."
Τὴν δ' αὖτ' Εὐρυνόμη ταμίη πρὸς μῦθον ἔειπεν·
"Ναὶ δὴ ταῦτά γε πάντα, τέκος, κατὰ μοῖραν ἔειπες.
ἀλλ' ἴθι καὶ σῷ παιδὶ ἔπος φάο μηδ' ἐπίκευθε,
χρῶτ' ἀπονιψαμένη καὶ ἐπιχρίσασα παρειάς·
μηδ' οὕτω δακρύοισι πεφυρμένη ἀμφὶ πρόσωπα
ἔρχευ, ἐπεὶ κάκιον πενθήμεναι ἄκριτον αἰεί.
ἤδη μὲν γάρ τοι παῖς τηλίκος, ὃν σὺ μάλιστα
ἠρῶ ἀθανάτοισι γενειήσαντα ἰδέσθαι."
Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
"Εὐρυνόμη, μὴ ταῦτα παραύδα, κηδομένη περ,
χρῶτ' ἀπονίπτεσθαι καὶ ἐπιχρίεσθαι ἀλοιφῇ·
ἀγλαΐην γὰρ ἐμοί γε θεοί, τοὶ Ὄλυμπον ἔχουσιν,
ὤλεσαν, ἐξ οὗ κεῖνος ἔβη κοίλῃς ἐνὶ νηυσίν.

Amphinomus went through the hall with a heavy heart, bowing his head; for his spirit boded bane. Yet even so he did not escape his fate, but him, too, did Athene set in bonds so that he might be slain outright at the hands of Telemachus and by his spear. So he sat down again on the chair from which he had risen.

Then the goddess, flashing-eyed Athene, put it in the heart of the daughter of Icarius, wise Penelope, to show herself to the wooers, that she might set their hearts a-flutter and win greater honour from her husband and her son than heretofore. Then she laughed a meaningless laugh and spoke, and addressed the nurse:

"Eurynome, my heart longs, though it has never longed before, to show myself to the wooers, hateful though they are. Also I would say a word to my son that will be for his profit, namely, that he should not consort ever with the overweening wooers, who speak him fair but have evil plans thereafter."

Then the housewife, Eurynome, spoke to her and said: "Aye, verily, child, all this hast thou spoken aright. Go, then, reveal thy word to thy son and hide it not; but first wash thy body and anoint thy face, and go not as thou art with both cheeks stained with tears. Go, for it is ill to grieve ever without ceasing. For now, behold, thy son is of such an age, and it has been thy dearest prayer to the immortals to see him a bearded man."

Then wise Penelope answered her again: "Eurynome, beguile me not thus in thy love to wash my body and anoint me with oil. All beauty of mine have the gods, that hold Olympus, destroyed since the day when my lord departed in the hollow ships.

ἀλλά μοι Αὐτονόην τε καὶ Ἱπποδάμειαν ἄνωχθι
ἐλθέμεν, ὄφρα κέ μοι παρστήετον ἐν μεγάροισιν·
οἵη δ' οὐκ εἴσειμι μετ' ἀνέρας· αἰδέομαι γάρ."
Ὣς ἄρ' ἔφη, γρηῢς δὲ διὲκ μεγάροιο βεβήκει
ἀγγελέουσα γυναιξὶ καὶ ὀτρυνέουσα νέεσθαι.
Ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη·
κούρῃ Ἰκαρίοιο κατὰ γλυκὺν ὕπνον ἔχευεν,
εὗδε δ' ἀνακλινθεῖσα, λύθεν δέ οἱ ἅψεα πάντα
αὐτοῦ ἐνὶ κλιντῆρι· τέως δ' ἄρα δῖα θεάων
ἄμβροτα δῶρα δίδου, ἵνα μιν θησαίατ' Ἀχαιοί.
κάλλεϊ μέν οἱ πρῶτα προσώπατα καλὰ κάθηρεν
ἀμβροσίῳ, οἵῳ περ ἐϋστέφανος Κυθέρεια
χρίεται, εὖτ' ἂν ἴῃ Χαρίτων χορὸν ἱμερόεντα·
καί μιν μακροτέρην καὶ πάσσονα θῆκεν ἰδέσθαι,
λευκοτέρην δ' ἄρα μιν θῆκε πριστοῦ ἐλέφαντος.
ἡ μὲν ἄρ' ὣς ἔρξασ' ἀπεβήσετο δῖα θεάων,
ἦλθον δ' ἀμφίπολοι λευκώλενοι ἐκ μεγάροιο
φθόγγῳ ἐπερχόμεναι· τὴν δὲ γλυκὺς ὕπνος ἀνῆκε,
καί ῥ' ἀπομόρξατο χερσὶ παρειὰς φώνησέν τε·
"Ἦ με μάλ' αἰνοπαθῆ μαλακὸν περὶ κῶμ' ἐκάλυψεν
αἴθε μοι ὣς μαλακὸν θάνατον πόροι Ἄρτεμις ἁγνὴ
αὐτίκα νῦν, ἵνα μηκέτ' ὀδυρομένη κατὰ θυμὸν
αἰῶνα φθινύθω, πόσιος ποθέουσα φίλοιο
παντοίην ἀρετήν, ἐπεὶ ἔξοχος ἦεν Ἀχαιῶν."
Ὣς φαμένη κατέβαιν' ὑπερῴια σιγαλόεντα,
οὐκ οἵη· ἅμα τῇ γε καὶ ἀμφίπολοι δύ' ἕποντο.
ἡ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν,

But bid Autonoe and Hippodameia come to me, that they may stand by my side in the hall. Alone I will not go among men, for I am ashamed."

So she spoke, and the old woman went forth through the chamber to bear tidings to the women, and bid them come.

Then again the goddess, flashing-eyed Athene, took other counsel. On the daughter of Icarius she shed sweet sleep, and she leaned back and slept there on her couch, and all her joints were relaxed. And meanwhile the fair goddess was giving her immortal gifts, that the Achaeans might marvel at her. With balm[1] she first made fair her beautiful face, with balm ambrosial, such as that wherewith Cytherea, of the fair crown, anoints herself when she goes into the lovely dance of the Graces; and she made her taller, too, and statelier to behold, and made her whiter than new-sawn ivory. Now when she had done this the fair goddess departed, and the white-armed handmaids came forth from the chamber and drew near with sound of talking. Then sweet sleep released Penelope, and she rubbed her cheeks with her hands, and said:

"Ah, in my utter wretchedness soft slumber enfolded me. Would that pure Artemis would even now give so soft a death, that I might no more waste my life away with sorrow at heart, longing for the manifold excellence of my dear husband, for that he was pre-eminent among the Achaeans."

So saying, she went down from the bright upper chamber, not alone, for two handmaids attended her. Now when the fair lady reached the wooers she

[1] "κάλλεϊ ἀμβροσίῳ appears to be used in a concrete sense, for some kind of paint or ointment." (Monro.)

στῆ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα·
ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἑκάτερθε παρέστη.
τῶν δ' αὐτοῦ λύτο γούνατ', ἔρῳ δ' ἄρα θυμὸν ἔθελχθεν,
πάντες δ' ἠρήσαντο παραὶ λεχέεσσι κλιθῆναι.
ἡ δ' αὖ Τηλέμαχον προσεφώνεεν, ὃν φίλον υἱόν·
"Τηλέμαχ', οὐκέτι τοι φρένες ἔμπεδοι οὐδὲ νόημα·
παῖς ἔτ' ἐὼν καὶ μᾶλλον ἐνὶ φρεσὶ κέρδε' ἐνώμας·
νῦν δ', ὅτε δὴ μέγας ἐσσὶ καὶ ἥβης μέτρον ἱκάνεις,
καί κέν τις φαίη γόνον ἔμμεναι ὀλβίου ἀνδρός,
ἐς μέγεθος καὶ κάλλος ὁρώμενος, ἀλλότριος φώς,
οὐκέτι τοι φρένες εἰσὶν ἐναίσιμοι οὐδὲ νόημα.
οἷον δὴ τόδε ἔργον ἐνὶ μεγάροισιν ἐτύχθη,
ὃς τὸν ξεῖνον ἔασας ἀεικισθήμεναι οὕτως.
πῶς νῦν, εἴ τι ξεῖνος ἐν ἡμετέροισι δόμοισιν
ἥμενος ὧδε πάθοι ῥυστακτύος ἐξ ἀλεγεινῆς;
σοί κ' αἶσχος λώβη τε μετ' ἀνθρώποισι πέλοιτο."
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Μῆτερ ἐμή, τὸ μὲν οὔ σε νεμεσσῶμαι κεχολῶσθαι·
αὐτὰρ ἐγὼ θυμῷ νοέω καὶ οἶδα ἕκαστα,
ἐσθλά τε καὶ τὰ χέρεια· πάρος δ' ἔτι νήπιος ἦα.[1]
ἀλλά τοι οὐ δύναμαι πεπνυμένα πάντα νοῆσαι·
ἐκ γάρ με πλήσσουσι παρήμενοι ἄλλοθεν ἄλλος
οἵδε κακὰ φρονέοντες, ἐμοὶ δ' οὐκ εἰσὶν ἀρωγοί.
οὐ μέν τοι ξείνου γε καὶ Ἴρου μῶλος ἐτύχθη
μνηστήρων ἰότητι, βίῃ δ' ὅ γε φέρτερος ἦεν.
αἲ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,

[1] Line 229 was rejected by Aristophanes and Aristarchus.

stood by the doorpost of the well-built hall, holding before her face her shining veil; and a faithful handmaid stood on either side of her. Straightway then the knees of the wooers were loosened and their hearts enchanted with love, and they all prayed, each that he might lie by her side. But she spoke to Telemachus, her dear son:

"Telemachus, thy mind and thy thoughts are no longer steadfast as heretofore. When thou wast but a child thou wast wont to revolve in thy mind thoughts more cunning; but now that thou art grown and hast reached the bounds of manhood, and wouldest be called a rich man's son by one who looked only to thy stature and thy comeliness, being himself a stranger from afar, thy mind and thy thoughts are no longer right as before. What a thing is this that has been done in these halls, that thou hast suffered yon stranger to be so maltreated! How now, if the stranger, while sitting thus in our house, should come to some harm through grievous mishandling? On thee, then, would fall shame and disgrace among men."

Then wise Telemachus answered her: "My mother, in this matter I take it not ill that thou art filled with anger. Yet of myself I know in my heart and understand each thing, the good and the evil, whereas heretofore I was but a child. But I am not able to plan all things wisely, for these men here thwart my will, keeping by me, one on this side and one on that, with evil purpose, and I have none to help me. Howbeit, I can tell thee, this battle between the stranger and Irus fell not out according to the mind of the wooers, but the stranger proved the better man. I would, O father Zeus, and Athene, and

οὕτω νῦν μνηστῆρες ἐν ἡμετέροισι δόμοισι
νεύοιεν κεφαλὰς δεδμημένοι, οἱ μὲν ἐν αὐλῇ,
οἱ δ' ἔντοσθε δόμοιο, λελῦτο δὲ γυῖα ἑκάστου,
ὡς νῦν Ἶρος κεῖνος ἐπ' αὐλείῃσιν θύρῃσιν
ἧσται νευστάζων κεφαλῇ, μεθύοντι ἐοικώς,
οὐδ' ὀρθὸς στῆναι δύναται ποσὶν οὐδὲ νέεσθαι
οἶκαδ', ὅπη οἱ νόστος, ἐπεὶ φίλα γυῖα λέλυνται."
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
Εὐρύμαχος δ' ἐπέεσσι προσηύδα Πηνελόπειαν·
"Κούρη Ἰκαρίοιο, περίφρον Πηνελόπεια,
εἰ πάντες σε ἴδοιεν ἀν' Ἴασον Ἄργος Ἀχαιοί,
πλέονές κε μνηστῆρες ἐν ὑμετέροισι δόμοισιν
ἠῶθεν δαινύατ', ἐπεὶ περίεσσι γυναικῶν
εἶδός τε μέγεθός τε ἰδὲ φρένας ἔνδον ἐΐσας."
Τὸν δ' ἠμείβετ' ἔπειτα περίφρων Πηνελόπεια·
"Εὐρύμαχ', ἦ τοι ἐμὴν ἀρετὴν εἶδός τε δέμας τε
ὤλεσαν ἀθάνατοι, ὅτε Ἴλιον εἰσανέβαινον
Ἀργεῖοι, μετὰ τοῖσι δ' ἐμὸς πόσις ἦεν Ὀδυσσεύς.
εἰ κεῖνός γ' ἐλθὼν τὸν ἐμὸν βίον ἀμφιπολεύοι,
μεῖζόν κε κλέος εἴη ἐμὸν καὶ κάλλιον οὕτως.
νῦν δ' ἄχομαι· τόσα γάρ μοι ἐπέσσευεν κακὰ δαίμων.
ἦ μὲν δὴ ὅτε τ' ἦε λιπὼν κάτα πατρίδα γαῖαν,
δεξιτερὴν ἐπὶ καρπῷ ἐλὼν ἐμὲ χεῖρα προσηύδα·
"'Ὦ γύναι, οὐ γὰρ οἴω ἐϋκνήμιδας Ἀχαιοὺς
ἐκ Τροίης εὖ πάντας ἀπήμονας ἀπονέεσθαι·
καὶ γὰρ Τρῶάς φασι μαχητὰς ἔμμεναι ἄνδρας,
ἠμὲν ἀκοντιστὰς ἠδὲ ῥυτῆρας ὀϊστῶν
ἵππων τ' ὠκυπόδων ἐπιβήτορας, οἵ κε τάχιστα
ἔκριναν μέγα νεῖκος ὁμοιΐου πολέμοιο.
τῷ οὐκ οἶδ' ἤ κέν μ' ἀνέσει θεός, ἦ κεν ἄλώω
αὐτοῦ ἐνὶ Τροίῃ· σοὶ δ' ἐνθάδε πάντα μελόντων.

Apollo, that even now the wooers were thus subdued in our halls, and were hanging their heads, some in the court and some within the hall, and that each man's limbs were loosened, even as Irus now sits yonder by the gate of the court, hanging his head like a drunken man, and cannot stand erect upon his feet, or go home to whatsoever place he is wont to go, because his limbs are loosened."

Thus they spoke to one another. But Eurymachus addressed Penelope, and said:

"Daughter of Icarius, wise Penelope, if all the Achaeans throughout Iasian Argos could see thee, even more wooers would be feasting in your halls from to-morrow on, for thou excellest all women in comeliness and stature, and in the wise heart within thee."

Then wise Penelope answered him: "Eurymachus, all excellence of mine, both of beauty and of form, the immortals destroyed on the day when the Argives embarked for Ilios, and with them went my husband Odysseus. If he might but come and watch over this life of mine, greater would be my fame and fairer. But now I am in sorrow, so many woes has some god brought upon me. Verily, when he went forth and left his native land, he clasped my right hand by the wrist, and said:

"'Wife, I deem not that the well-greaved Achaeans will all return from Troy safe and unscathed, for the Trojans, men say, are men of war, hurlers of the spear, and drawers of the bow, and drivers of swift horses, such as most quickly decide the great strife of equal war. Therefore I know not whether the god will bring me back, or whether I shall be cut off there in the land of Troy: so have thou charge of

μεμνῆσθαι πατρὸς καὶ μητέρος ἐν μεγάροισιν
ὡς νῦν, ἢ ἔτι μᾶλλον ἐμεῦ ἀπονόσφιν ἐόντος·
αὐτὰρ ἐπὴν δὴ παῖδα γενειήσαντα ἴδηαι,
γήμασθ' ᾧ κ' ἐθέλῃσθα, τεὸν κατὰ δῶμα λιποῦσα.'
"Κεῖνος τὼς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.
νυὸξ δ' ἔσται ὅτε δὴ στυγερὸς γάμος ἀντιβολήσει
οὐλομένης ἐμέθεν, τῆς τε Ζεὺς ὄλβον ἀπηύρα.
ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἱκάνει·
μνηστήρων οὐχ ἥδε δίκη τὸ πάροιθε τέτυκτο·
οἵ τ' ἀγαθήν τε γυναῖκα καὶ ἀφνειοῖο θύγατρα
μνηστεύειν ἐθέλωσι καὶ ἀλλήλοις ἐρίσωσιν,
αὐτοὶ τοί γ' ἀπάγουσι βόας καὶ ἴφια μῆλα,
κούρης δαῖτα φίλοισι, καὶ ἀγλαὰ δῶρα διδοῦσιν·
ἀλλ' οὐκ ἀλλότριον βίοτον νήποινον ἔδουσιν."
Ὣς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς,
οὕνεκα τῶν μὲν δῶρα παρέλκετο, θέλγε δὲ θυμὸν
μειλιχίοις ἐπέεσσι, νόος δέ οἱ ἄλλα μενοίνα.
Τὴν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός,
"Κούρη Ἰκαρίοιο, περίφρον Πηνελόπεια,
δῶρα μὲν ὅς κ' ἐθέλῃσιν Ἀχαιῶν ἐνθάδ' ἐνεῖκαι,
δέξασθ'· οὐ γὰρ καλὸν ἀνήνασθαι δόσιν ἐστίν·
ἡμεῖς δ' οὔτ' ἐπὶ ἔργα πάρος γ' ἴμεν οὔτε πῃ ἄλλῃ,
πρίν γέ σε τῷ γήμασθαι Ἀχαιῶν ὅς τις ἄριστος."
Ὣς ἔφατ' Ἀντίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος·
δῶρα δ' ἄρ' οἰσέμεναι πρόεσαν κήρυκα ἕκαστος.
Ἀντινόῳ μὲν ἔνεικε μέγαν περικαλλέα πέπλον,
ποικίλον· ἐν δ' ἄρ' ἔσαν περόναι δυοκαίδεκα πᾶσαι
χρύσειαι, κληῖσιν εὐγνάμπτοις ἀραρυῖαι.
ὅρμον δ' Εὐρυμάχῳ πολυδαίδαλον αὐτίκ' ἔνεικε,

all things here. Be mindful of my father and my mother in the halls even as thou art now, or yet more, while I am far away. But when thou shalt see my son a bearded man, wed whom thou wilt, and leave thy house.'

"So he spoke, and now all this is being brought to pass. The night shall come when a hateful marriage shall fall to the lot of me accursed, whose happiness Zeus has taken away. But herein has bitter grief come upon my heart and soul, for such as yours was never the way of wooers heretofore. They who are fain to woo a lady of worth and the daughter of a rich man and vie with one another, these bring of themselves cattle and goodly flocks, a banquet for the friends of the bride, and give to her glorious gifts; but they do not devour the livelihood of another without atonement."

So she spoke, and the much-enduring, goodly Odysseus was glad, because she drew from them gifts, and beguiled their souls with gentle words, but her mind was set on other things.

Then Antinous, son of Eupeithes, spoke to her again, and said: "Daughter of Icarius, wise Penelope, as for gifts, if any man of the Achaeans is minded to bring them hither, do thou take them; for it is not well to refuse a gift. But for us, we will go neither to our lands nor elsewhither, until thou weddest him whosoever is best of the Achaeans."

So spoke Antinous, and his word was pleasing to them, and each man sent forth a herald to bring his gifts. For Antinous he brought a large and beautiful robe, richly broidered, and in it were golden brooches, twelve in all, fitted with curved clasps. And a chain did another straightway bring to

χρύσεον, ἠλέκτροισιν ἐερμένον ἠέλιον ὥς.
ἕρματα δ' Εὐρυδάμαντι δύω θεράποντες ἔνεικαν,
τρίγληνα μορόεντα· χάρις δ' ἀπελάμπετο πολλή.
ἐκ δ' ἄρα Πεισάνδροιο Πολυκτορίδαο ἄνακτος
ἴσθμιον ἤνεικεν θεράπων, περικαλλὲς ἄγαλμα.
ἄλλο δ' ἄρ' ἄλλος δῶρον Ἀχαιῶν καλὸν ἔνεικεν.
ἡ μὲν ἔπειτ' ἀνέβαιν' ὑπερῴϊα δῖα γυναικῶν,
τῇ δ' ἄρ' ἄμ' ἀμφίπολοι ἔφερον περικαλλέα δῶρα.
Οἱ δ' εἰς ὀρχηστύν τε καὶ ἱμερόεσσαν ἀοιδὴν
τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἕσπερον ἐλθεῖν.
τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἕσπερος ἦλθεν.
αὐτίκα λαμπτῆρας τρεῖς ἵστασαν ἐν μεγάροισιν,
ὄφρα φαείνοιεν· περὶ δὲ ξύλα κάγκανα θῆκαν,
αὖα πάλαι, περίκηλα, νέον κεκεασμένα χαλκῷ,
καὶ δαΐδας μετέμισγον· ἀμοιβηδὶς δ' ἀνέφαινον
δμῳαὶ Ὀδυσσῆος ταλασίφρονος. αὐτὰρ ὁ τῇσιν
αὐτὸς διογενὴς μετέφη πολύμητις Ὀδυσσεύς·
"Δμῳαὶ Ὀδυσσῆος, δὴν οἰχομένοιο ἄνακτος,
ἔρχεσθε πρὸς δώμαθ', ἵν' αἰδοίη βασίλεια·
τῇ δὲ παρ' ἠλάκατα στροφαλίζετε, τέρπετε δ' αὐτὴν
ἥμεναι ἐν μεγάρῳ, ἢ εἴρια πείκετε χερσίν·
αὐτὰρ ἐγὼ τούτοισι φάος πάντεσσι παρέξω.
ἢν περ γάρ κ' ἐθέλωσιν ἐΰθρονον Ἠῶ μίμνειν,
οὔ τί με νικήσουσι· πολυτλήμων δὲ μάλ' εἰμί."
Ὣς ἔφαθ', αἱ δ' ἐγέλασσαν, ἐς ἀλλήλας δὲ ἴδοντο.
τὸν δ' αἰσχρῶς ἐνένιπε Μελανθὼ καλλιπάρῃος,

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[1] The word *μορόεντα* is of wholly unknown significance. Various etymologies are given by Leaf on *Il.* xiv. 183; see also Agar, *Homerica*, pp. 320 f. The rendering given above assumes a connection with *μόρον*, mulberry.

Eurymachus, one cunningly wrought of gold, strung with amber beads, bright as the sun. A pair of earrings his squires brought to Eurydamas, with three clustering[1] drops, and great grace shone therefrom. And out of the house of lord Peisander, son of Polyctor, his squire brought a necklace, a jewel exceeding fair. So of the Achaeans one brought one fair gift and one another. But she thereafter, the fair lady, went up to her upper chamber, and her handmaids bare for her the beautiful gifts.

But the wooers turned to dance and gladsome song, and made them merry, and waited for evening to come on. And as they made merry dark evening came upon them. Presently they set up three braziers in the hall to give them light, and round about them placed dry faggots, long since seasoned and hard, and newly split with the axe; and in the spaces between they set torches[2]; and in turn the handmaids of Odysseus, of the steadfast heart, kindled the flame. Then Zeus-born Odysseus, of many wiles, himself spoke among the maids, and said:

"Maidens of Odysseus, that has long been gone, go to the chambers where your honoured queen abides, and twist the yarn by her side, and make glad her heart, as you sit in the chamber, or card the wool with your hands; but I will give light to all these men. For if they wish to wait for fair-throned Dawn, they shall in no wise outdo me. I am one that can endure much."

So he spoke, and the maids broke into a laugh, and glanced at one another. And fair-cheeked Melantho rated him shamefully, Melantho, whom Dolius

[2] Or possibly "set among them (the faggots) burning pine-knots."

τὴν Δολίος μὲν ἔτικτε, κόμισσε δὲ Πηνελόπεια,
παῖδα δὲ ὡς ἀτίταλλε, δίδου δ' ἄρ' ἀθύρματα θυμῷ·
ἀλλ' οὐδ' ὣς ἔχε πένθος ἐνὶ φρεσὶ Πηνελοπείης,
ἀλλ' ἥ γ' Εὐρυμάχῳ μισγέσκετο καὶ φιλέεσκεν.
ἥ ῥ' Ὀδυσῆϊ ἐνέιπεν ὀνειδείοις ἐπέεσσιν·
"Ξεῖνε τάλαν, σύ γέ τις φρένας ἐκπεπαταγμένος ἐσσί,
οὐδ' ἐθέλεις εὖδειν χαλκήϊον ἐς δόμον ἐλθών,
ἠέ που ἐς λέσχην, ἀλλ' ἐνθάδε πόλλ' ἀγορεύεις,
θαρσαλέως πολλοῖσι μετ' ἀνδράσιν, οὐδέ τι θυμῷ·
ταρβεῖς· ἦ ῥά σε οἶνος ἔχει φρένας, ἤ νύ τοι αἰεὶ
τοιοῦτος νόος ἐστίν· ὃ καὶ μεταμώνια βάζεις.[1]
ἦ ἀλύεις, ὅτι Ἶρον ἐνίκησας τὸν ἀλήτην;
μή τίς τοι τάχα Ἴρου ἀμείνων ἄλλος ἀναστῇ,
ὅς τίς σ' ἀμφὶ κάρη κεκοπὼς χερσὶ στιβαρῇσι
δώματος ἐκπέμψῃσι, φορύξας αἵματι πολλῷ."
Τὴν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
"Ἦ τάχα Τηλεμάχῳ ἐρέω, κύον, οἳ ἀγορεύεις,
κεῖσ' ἐλθών, ἵνα σ' αὖθι διὰ μελεϊστὶ τάμῃσιν."
Ὣς εἰπὼν ἐπέεσσι διεπτοίησε γυναῖκας.
βὰν δ' ἴμεναι διὰ δῶμα, λύθεν δ' ὑπὸ γυῖα ἑκάστης
ταρβοσύνῃ· φὰν γάρ μιν ἀληθέα μυθήσασθαι.
αὐτὰρ ὁ πὰρ λαμπτῆρσι φαείνων αἰθομένοισιν
ἑστήκειν ἐς πάντας ὁρώμενος· ἄλλα δέ οἱ κῆρ
ὥρμαινε φρεσὶν ἦσιν, ἃ ῥ' οὐκ ἀτέλεστα γένοντο.
Μνηστῆρας δ' οὐ πάμπαν ἀγήνορας εἴα Ἀθήνη
λώβης ἴσχεσθαι θυμαλγέος, ὄφρ' ἔτι μᾶλλον
δύη ἄχος κραδίην Λαερτιάδεω Ὀδυσῆος.

[1] Lines 330–2 were rejected by Aristarchus.

begot, but whom Penelope had reared and cherished as her own child, and gave her playthings to her heart's desire. Yet even so she had at heart no sorrow for Penelope, but she loved Eurymachus and was wont to lie with him. She then rated Odysseus with reviling words:

"Wretched stranger, thou art but a crack-brained fellow, unwilling to go to a smithy to sleep, or to a common lodge, but pratest here continually, unabashed in the company of many lords, and hast no fear at heart. Surely wine has mastered thy wits, or else thy mind is ever thus, that thou dost babble idly. Art thou beside thyself because thou hast beaten that vagrant Irus? Beware, lest presently another better than Irus shall rise up against thee to beat thee about the head with heavy hands, and befoul thee with streams of blood, and send thee forth from the house."

Then with an angry glance from beneath his brows Odysseus of many wiles answered her: "Presently shall I go yonder, thou shameless thing, and tell Telemachus, since thou speakest thus, that on the spot he may cut thee limb from limb."

So he spoke, and with his words scattered the women, who fled through the hall, and the limbs of each were loosened beneath her in terror, for they thought that he spoke truth. But Odysseus took his stand by the burning braziers to give light, and looked upon all the men. Yet other things was the heart within him pondering—things that were not to be unfulfilled.

But Athene would in no wise suffer the proud wooers to abstain from bitter outrage, that pain might sink yet deeper into the heart of Odysseus,

τοῖσιν δ' Εὐρύμαχος, Πολύβου πάϊς, ἦρχ' ἀγορεύειν,
κερτομέων 'Οδυσῆα· γέλω δ' ἑτάροισιν ἔτευχε.
"Κέκλυτέ μευ, μνηστῆρες ἀγακλειτῆς βασιλείης,
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
οὐκ ἀθεεὶ ὅδ' ἀνὴρ 'Οδυσήϊον ἐς δόμον ἵκει·
ἔμπης μοι δοκέει δαῖδων σέλας ἔμμεναι αὐτοῦ
κὰκ κεφαλῆς, ἐπεὶ οὔ οἱ ἔνι τρίχες οὐδ' ἠβαιαί."
Ἦ ῥ', ἅμα τε προσέειπεν 'Οδυσσῆα πτολίπορθον·
"Ξεῖν', ἦ ἄρ κ' ἐθέλοις θητευέμεν, εἴ σ' ἀνελοίμην,
ἀγροῦ ἐπ' ἐσχατιῆς—μισθὸς δέ τοι ἄρκιος ἔσται—
αἱμασιάς τε λέγων καὶ δένδρεα μακρὰ φυτεύων;
ἔνθα κ' ἐγὼ σῖτον μὲν ἐπηετανὸν παρέχοιμι,
εἵματα δ' ἀμφιέσαιμι ποσίν θ' ὑποδήματα δοίην.
ἀλλ' ἐπεὶ οὖν δὴ ἔργα κάκ' ἔμμαθες, οὐκ ἐθελήσεις
ἔργον ἐποίχεσθαι, ἀλλὰ πτώσσειν κατὰ δῆμον
βούλεαι, ὄφρ' ἂν ἔχῃς βόσκειν σὴν γαστέρ' ἄναλτον."
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις 'Οδυσσεύς·
"Εὐρύμαχ', εἰ γὰρ νῶϊν ἔρις ἔργοιο γένοιτο
ὥρῃ ἐν εἰαρινῇ, ὅτε τ' ἤματα μακρὰ πέλονται,
ἐν ποίῃ, δρέπανον μὲν ἐγὼν εὐκαμπὲς ἔχοιμι,
καὶ δὲ σὺ τοῖον ἔχοις, ἵνα πειρησαίμεθα ἔργου
νήστιες ἄχρι μάλα κνέφαος, ποίη δὲ παρείη.
εἰ δ' αὖ καὶ βόες εἶεν ἐλαυνέμεν, οἵ περ ἄριστοι,
αἴθωνες, μεγάλοι, ἄμφω κεκορηότε ποίης,
ἥλικες, ἰσοφόροι, τῶν τε σθένος οὐκ ἀλαπαδνόν,

[1] I interpret this difficult passage as meaning, "There is something divine about this stranger, a radiance shines from him." This thought is, however, straightway turned into

son of Laertes. So among them Eurymachus, son of Polybus, began to speak, jeering at Odysseus, and making mirth for his companions:

"Hear me, wooers of the glorious queen, that I may say what the heart in my breast bids me. Not without the will of the gods has this man come to the palace of Odysseus; in any case there is a glare of torches from him—from his head, for there is no hair on it, no, not a trace."[1]

Therewith he called to Odysseus, sacker of cities: "Stranger, wouldest thou have a mind to serve for hire, if I should take thee into service on an outlying farm—thy pay shall be assured thee—gathering stones for walls, and planting tall trees? There would I provide thee with food the year through, and clothe thee with raiment and give thee sandals for thy feet. But since thou hast learned only deeds of evil, thou wilt not care to busy thyself with work, but art minded rather to go skulking through the land, that thou mayest have wherewith to feed thy insatiate belly."

Then Odysseus of many wiles answered him, and said: "Eurymachus, I would that we two might have a match in working in the season of spring, when the long days come, at mowing the grass, I with a curved scythe in my hands and thou with another like it, and that the grass might be in plenty that so we might test our work, fasting till late evening. Or I would again that there were oxen to drive—the best there are, tawny and large, both well fed with grass, of like age and like power to bear the yoke, tireless in strength—and that there

[1] mockery, and the "radiance" becomes but the gleam of the torches from the stranger's bald head.

τετράγυον δ' εἴη, εἶκοι δ' ὑπὸ βῶλος ἀρότρῳ·
τῷ κέ μ' ἴδοις, εἰ ὦλκα διηνεκέα προταμοίμην.
εἰ δ' αὖ καὶ πόλεμόν ποθεν ὀρμήσειε Κρονίων
σήμερον, αὐτὰρ ἐμοὶ σάκος εἴη καὶ δύο δοῦρε
καὶ κυνέη πάγχαλκος, ἐπὶ κροτάφοις ἀραρυῖα,
τῷ κέ μ' ἴδοις πρώτοισιν ἐνὶ προμάχοισι μιγέντα,
οὐδ' ἄν μοι τὴν γαστέρ' ὀνειδίζων ἀγορεύοις.
ἀλλὰ μάλ' ὑβρίζεις, καί τοι νόος ἐστὶν ἀπηνής·
καί πού τις δοκέεις μέγας ἔμμεναι ἠδὲ κραταιός,
οὕνεκα πὰρ παύροισι καὶ οὐκ ἀγαθοῖσιν ὁμιλεῖς.
εἰ δ' Ὀδυσεὺς ἔλθοι καὶ ἵκοιτ' ἐς πατρίδα γαῖαν,
αἶψά κέ τοι τὰ θύρετρα, καὶ εὐρέα περ μάλ' ἐόντα,
φεύγοντι στείνοιτο διὲκ προθύροιο θύραζε."

Ὣς ἔφατ', Εὐρύμαχος δ' ἐχολώσατο κηρόθι μᾶλλον,
καί μιν ὑπόδρα ἰδὼν ἔπεα πτερόεντα προσηύδα·

"Ἆ δείλ', ἦ τάχα τοι τελέω κακόν, οἷ' ἀγορεύεις
θαρσαλέως πολλοῖσι μετ' ἀνδράσιν, οὐδέ τι θυμῷ
ταρβεῖς· ἦ ῥά σε οἶνος ἔχει φρένας, ἤ νύ τοι αἰεὶ
τοιοῦτος νόος ἐστίν· ὃ καὶ μεταμώνια βάζεις.
ἦ ἀλύεις, ὅτι Ἶρον ἐνίκησας τὸν ἀλήτην;" [1]

Ὣς ἄρα φωνήσας σφέλας ἔλλαβεν· αὐτὰρ Ὀδυσσεὺς
Ἀμφινόμου πρὸς γοῦνα καθέζετο Δουλιχιῆος,
Εὐρύμαχον δείσας· ὁ δ' ἄρ' οἰνοχόον βάλε χεῖρα
δεξιτερήν· πρόχοος δὲ χαμαὶ βόμβησε πεσοῦσα,
αὐτὰρ ὅ γ' οἰμώξας πέσεν ὕπτιος ἐν κονίῃσι.
μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα,
ὧδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·

[1] Line 393 is omitted in many MSS.

were a field of four acres, and the soil should yield before the plough: then shouldest thou see me, whether or no I could cut a straight furrow to the end. Or I would again that this day the son of Cronos might bring war upon us from whence he would, and I had a shield and two spears and a helmet all of bronze, that fitted well my temples: then shouldest thou see me mingling amid the foremost fighters, and wouldest not prate, taunting me with this belly of mine. But right insolent art thou, and thy heart is cruel, and forsooth thou thinkest thyself to be some great man and mighty, because thou consortest with few men and weak. If but Odysseus might return, and come to his native land, soon would yonder doors, right wide though they are, prove all too narrow for thee in thy flight out through the doorway."

So he spoke, and Eurymachus waxed the more wroth at heart, and with an angry glance from beneath his brows spoke to him winged words:

"Wretch, presently will I work thee evil, that thou pratest thus, unabashed in the presence of many lords, and hast no fear at heart. Surely wine has mastered thy wits, or else thy mind is ever thus, that thou dost babble idly. Art thou beside thyself because thou hast beaten that vagrant Irus?"

So saying, he seized a footstool, but Odysseus sat down at the knees of Amphinomus of Dulichium, in fear of Eurymachus. And so Eurymachus struck a cup-bearer on the right hand, and the wine-jug fell to the ground with a clang, and the bearer groaned, and fell backwards in the dust. Then the wooers broke into uproar throughout the shadowy halls, and thus would one man speak with a glance at his neighbour:

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"Αἴθ' ὤφελλ' ὁ ξεῖνος ἀλώμενος ἄλλοθ' ὀλέσθαι
πρὶν ἐλθεῖν· τῷ κ' οὔ τι τόσον κέλαδον μετέθηκε.[1]
νῦν δὲ περὶ πτωχῶν ἐριδαίνομεν, οὐδέ τι δαιτὸς
ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερείονα νικᾷ."
Τοῖσι δὲ καὶ μετέειφ' ἱερὴ ἲς Τηλεμάχοιο
"Δαιμόνιοι, μαίνεσθε καὶ οὐκέτι κεύθετε θυμῷ
βρωτὺν οὐδὲ ποτῆτα· θεῶν νύ τις ὔμμ' ὀροθύνει.
ἀλλ' εὖ δαισάμενοι κατακείετε οἴκαδ' ἰόντες,
ὁππότε θυμὸς ἄνωγε· διώκω δ' οὔ τιν' ἐγώ γε."
Ὣς ἔφαθ,' οἱ δ' ἄρα πάντες ὀδὰξ ἐν χείλεσι φύντες
Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευε.
τοῖσιν δ' Ἀμφίνομος ἀγορήσατο καὶ μετέειπε
Νίσου φαίδιμος υἱός, Ἀρητιάδαο ἄνακτος·[2]
"Ὦ φίλοι, οὐκ ἂν δή τις ἐπὶ ῥηθέντι δικαίῳ
ἀντιβίοις ἐπέεσσι καθαπτόμενος χαλεπαίνοι·
μήτε τι τὸν ξεῖνον στυφελίζετε μήτε τιν' ἄλλον
δμώων, οἳ κατὰ δῶματ' Ὀδυσσῆος θείοιο.
ἀλλ' ἄγετ', οἰνοχόος μὲν ἐπαρξάσθω δεπάεσσιν,
ὄφρα σπείσαντες κατακείομεν οἴκαδ' ἰόντες·
τὸν ξεῖνον δὲ ἐῶμεν ἐνὶ μεγάροις Ὀδυσῆος
Τηλεμάχῳ μελέμεν· τοῦ γὰρ φίλον ἵκετο δῶμα."
Ὣς φάτο, τοῖσι δὲ πᾶσιν ἐαδότα μῦθον ἔειπε.
τοῖσιν δὲ κρητῆρα κεράσσατο Μούλιος ἥρως,
κῆρυξ Δουλιχιεύς· θεράπων δ' ἦν Ἀμφινόμοιο·
νώμησεν δ' ἄρα πᾶσιν ἐπισταδόν· οἱ δὲ θεοῖσι
σπείσαντες μακάρεσσι πίον μελιηδέα οἶνον.
αὐτὰρ ἐπεὶ σπεῖσάν τ' ἔπιόν θ' ὅσον ἤθελε θυμός,
βάν ῥ' ἴμεναι κείοντες ἐὰ πρὸς δώματ' ἕκαστος.

[1] μετέθηκε Aristarchus : μεθέηκε.
[2] Line 413 ( = xvi. 395) is omitted in most MSS.

"Would that yon stranger had perished elsewhere on his wanderings or ever he came hither; then should he never have brought among us all this tumult. But now we are brawling about beggars, nor shall there be any joy in our rich feast, since worse things prevail."

Then among them spoke the strong and mighty Telemachus: "Strange sirs, ye are mad, and no longer hide that ye have eaten and drunk; some god surely is moving you. Nay, now that you have well feasted, go to your homes and take your rest, when your spirits bid you. Yet do I drive no man forth."

So he spoke, and they all bit their lips, and marvelled at Telemachus, that he spoke boldly. But Amphinomus spoke, and addressed them—he was son of the noble prince Nisus, son of Aretias:

"Friends, no man in answer to what has been fairly spoken would wax wroth and make reply with wrangling words. Abuse not any more this stranger nor any one of the slaves that are in the house of divine Odysseus. Nay, come, let the bearer pour drops for libation in the cups, that we may pour libations, and go home to take our rest. As for this stranger, let us leave him in the halls of Odysseus to be cared for by Telemachus; for to his house has he come."

So said he, and the words that he spoke were pleasing to all. Then a bowl was mixed for them by the lord Mulius, a herald from Dulichium, who was squire to Amphinomus. And he served out to all, coming up to each in turn; and they made libations to the blessed gods, and drank the honey-sweet wine. Then when they had made libations and had drunk to their heart's content, they went their way, each man to his own house, to take their rest.

# T

Αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεύς,
μνηστήρεσσι φόνον σὺν Ἀθήνῃ μερμηρίζων·
αἶψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα·
"Τηλέμαχε, χρὴ τεύχε' ἀρήϊα κατθέμεν εἴσω
πάντα μάλ'· αὐτὰρ μνηστῆρας μαλακοῖς ἐπέεσσι
παρφάσθαι, ὅτε κέν σε μεταλλῶσιν ποθέοντες·
'Ἔκ καπνοῦ κατέθηκ', ἐπεὶ οὐκέτι τοῖσιν ἐῴκει
οἷά ποτε Τροίηνδε κιὼν κατέλειπεν Ὀδυσσεύς,
ἀλλὰ κατήκισται, ὅσσον πυρὸς ἵκετ' ἀϋτμή.
πρὸς δ' ἔτι καὶ τόδε μεῖζον ἐνὶ φρεσὶν ἔμβαλε δαίμων
μή πως οἰνωθέντες, ἔριν στήσαντες ἐν ὑμῖν,
ἀλλήλους τρώσητε καταισχύνητέ τε δαῖτα
καὶ μνηστύν· αὐτὸς γὰρ ἐφέλκεται ἄνδρα σίδηρος.'"
Ὣς φάτο, Τηλέμαχος δὲ φίλῳ ἐπεπείθετο πατρί,
ἐκ δὲ καλεσσάμενος προσέφη τροφὸν Εὐρύκλειαν·
"Μαῖ', ἄγε δή μοι ἔρυξον ἐνὶ μεγάροισι γυναῖκας,
ὄφρα κέν ἐς θάλαμον καταθείομαι ἔντεα πατρὸς
καλά, τά μοι κατὰ οἶκον ἀκηδέα καπνὸς ἀμέρδει
πατρὸς ἀποιχομένοιο· ἐγὼ δ' ἔτι νήπιος ἦα.
νῦν δ' ἐθέλω καταθέσθαι, ἵν' οὐ πυρὸς ἵξετ' ἀϋτμή."

# BOOK XIX

So goodly Odysseus was left behind in the hall, planning with Athene's aid the slaying of the wooers, and he straightway spoke winged words to Telemachus:

"Telemachus, the weapons of war thou must needs lay away within one and all, and when the wooers miss them and question thee, thou must beguile them with gentle words, saying: 'Out of the smoke have I laid them, since they are no longer like those which of old Odysseus left behind him, when he went forth to Troy, but are all befouled, so far as the breath of fire has reached them. And furthermore this greater fear has a god put in my heart, lest haply, when heated with wine, you may set a quarrel afoot among you, and wound one another, and so bring shame on your feast and on your wooing. For of itself does the iron draw a man to it.'"

So he spoke, and Telemachus hearkened to his dear father, and calling forth the nurse Eurycleia, said to her:

"Nurse, come now, I bid thee, shut up the women in their rooms, while I lay away in the store-room the weapons of my father, the goodly weapons which all uncared-for the smoke bedims in the hall since my father went forth, and I was still a child. But now I am minded to lay them away, where the breath of the fire will not come upon them."

Τὸν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·
"Αἰ γὰρ δή ποτε, τέκνον, ἐπιφροσύνας ἀνέλοιο
οἴκου κήδεσθαι καὶ κτήματα πάντα φυλάσσειν.
ἀλλ' ἄγε, τίς τοι ἔπειτα μετοιχομένη φάος οἴσει;
δμῳὰς δ' οὐκ εἴας προβλωσκέμεν, αἵ κεν ἔφαινον."
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ξεῖνος ὅδ'· οὐ γὰρ ἀεργὸν ἀνέξομαι ὅς κεν ἐμῆς γε
χοίνικος ἅπτηται, καὶ τηλόθεν εἰληλουθώς."
Ὣς ἄρ' ἐφώνησεν, τῇ δ' ἄπτερος ἔπλετο μῦθος.
κλῃΐσεν δὲ θύρας μεγάρων εὖ ναιεταόντων.
τὼ δ' ἄρ' ἀναΐξαντ' Ὀδυσεὺς καὶ φαίδιμος υἱὸς
ἐσφόρεον κόρυθάς τε καὶ ἀσπίδας ὀμφαλοέσσας
ἔγχεά τ' ὀξυόεντα· πάροιθε δὲ Παλλὰς Ἀθήνη,
χρύσεον λύχνον ἔχουσα, φάος περικαλλὲς ἐποίει.
δὴ τότε Τηλέμαχος προσεφώνεεν ὃν πατέρ' αἶψα·
"Ὦ πάτερ, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὁρῶμαι.
ἔμπης μοι τοῖχοι μεγάρων καλαί τε μεσόδμαι,
εἰλάτιναί τε δοκοί, καὶ κίονες ὑψόσ' ἔχοντες
φαίνοντ' ὀφθαλμοῖς ὡς εἰ πυρὸς αἰθομένοιο.
ἦ μάλα τις θεὸς ἔνδον, οἳ οὐρανὸν εὐρὺν ἔχουσι."
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς
"Σίγα καὶ κατὰ σὸν νόον ἴσχανε μηδ' ἐρέεινε·
αὕτη τοι δίκη ἐστὶ θεῶν, οἳ Ὄλυμπον ἔχουσιν.
ἀλλὰ σὺ μὲν κατάλεξαι, ἐγὼ δ' ὑπολείψομαι αὐτοῦ,
ὄφρα κ' ἔτι δμῳὰς καὶ μητέρα σὴν ἐρεθίζω·
ἡ δέ μ' ὀδυρομένη εἰρήσεται ἀμφὶς ἕκαστα."

[1] The χοῖνιξ, = about a quart, was the daily ration of corn or meal for a slave.

Then the dear nurse Eurycleia answered him: "Aye, child, I would thou mightest ever take thought to care for the house and guard all its wealth. But come, who then shall fetch a light and bear it for thee, since thou wouldest not suffer the maids, who might have given light, to go before thee?"

Then wise Telemachus answered her; "This stranger here; for I will suffer no man to be idle who touches my portion of meal,[1] even though he has come from afar."

So he spoke, but her word remained unwinged, and she locked the doors of the stately hall. Then the two sprang up, Odysseus and his glorious son, and set about bearing within the helmets and the bossy shields and the sharp-pointed spears; and before them Pallas Athene, bearing a golden lamp, made a most beauteous light. Then Telemachus suddenly spoke to his father, and said:

"Father, verily this is a great marvel that my eyes behold; certainly the walls of the house and the fair beams[2] and cross-beams of fir and the pillars that reach on high, glow in my eyes as with the light of blazing fire. Surely some god is within, one of those who hold broad heaven."

Then Odysseus of many wiles answered him, and said: "Hush, check thy thought, and ask no question; this, I tell thee, is the way of the gods that hold Olympus. But do thou go and take thy rest and I will remain behind here, that I may stir yet more the minds of the maids and of thy mother; and she with weeping shall ask me of each thing separately."

[2] μεσόδμαι is an obscure word which in ii. 424 (in the sing.) denotes the socket in which the mast of a ship is set. Aristarchus took it to mean here "the spaces between the columns"; others "the spaces between the beams (panels)."

Ὣς φάτο, Τηλέμαχος δὲ διὲκ μεγάροιο βεβήκει
κείων ἐς θάλαμον, δαΐδων ὕπο λαμπομενάων,
ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἱκάνοι·
ἔνθ' ἄρα καὶ τότ' ἔλεκτο καὶ Ἠῶ δῖαν ἔμιμνεν.
αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεύς,
μνηστῆρεσσι φόνον σὺν Ἀθήνῃ μερμηρίζων.
Ἡ δ' ἴεν ἐκ θαλάμοιο περίφρων Πηνελόπεια,
Ἀρτέμιδι ἰκέλη ἠὲ χρυσέῃ Ἀφροδίτῃ.
τῇ παρὰ μὲν κλισίην πυρὶ κάτθεσαν, ἔνθ' ἄρ' ἐφίζε,
δινωτὴν ἐλέφαντι καὶ ἀργύρῳ· ἦν ποτε τέκτων
ποίησ' Ἰκμάλιος, καὶ ὑπὸ θρῆνυν ποσὶν ἧκε
προσφυὲ ἐξ αὐτῆς, ὅθ' ἐπὶ μέγα βάλλετο κῶας.
ἔνθα καθέζετ' ἔπειτα περίφρων Πηνελόπεια.
ἦλθον δὲ δμῳαὶ λευκώλενοι ἐκ μεγάροιο.
αἱ δ' ἀπὸ μὲν σῖτον πολὺν ἦρεον ἠδὲ τραπέζας
καὶ δέπα, ἔνθεν ἄρ' ἄνδρες ὑπερμενέοντες ἔπινον·
πῦρ δ' ἀπὸ λαμπτήρων χαμάδις βάλον, ἄλλα δ' ἐπ' αὐτῶν
νήησαν ξύλα πολλά, φόως ἔμεν ἠδὲ θέρεσθαι.
Ἡ δ' Ὀδυσῆ' ἐνέπαιπε Μελανθὼ δεύτερον αὖτις·
"Ξεῖν', ἔτι καὶ νῦν ἐνθάδ' ἀνιήσεις διὰ νύκτα
δινεύων κατὰ οἶκον, ὀπιπεύσεις δὲ γυναῖκας;
ἀλλ' ἔξελθε θύραζε, τάλαν, καὶ δαιτὸς ὄνησο·
ἢ τάχα καὶ δαλῷ βεβλημένος εἶσθα θύραζε."
Τὴν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
"Δαιμονίη, τί μοι ὧδ' ἐπέχεις κεκοτηότι θυμῷ;
ἢ ὅτι δὴ ῥυπόω,[1] κακὰ δὲ χροῒ εἵματα εἶμαι,

[1] δὴ ῥυπόω : οὐ λιπόω.

So he spoke, and Telemachus went forth through the hall by the light of blazing torches to go to his chamber to lie down, where he had heretofore been wont to rest, when sweet sleep came upon him. There now too he lay down and waited for the bright Dawn. But goodly Odysseus was left behind in the hall, planning with Athene's aid the slaying of the wooers.

Then wise Penelope came forth from her chamber like unto Artemis or golden Aphrodite, and for her they set by the fire, where she was wont to sit, a chair inlaid with spirals of ivory and silver, which of old the craftsman Icmalius had made, and had set beneath it a foot-stool for the feet, that was part of the chair, and upon it a great fleece was wont to be laid. On this then wise Penelope sat down, and the white-armed maids came forth from the women's hall. These began to take away the abundant food, the tables, and the cups from which the lordly men had been drinking, and they cast the embers from the braziers on to the floor, and piled upon the braziers fresh logs in abundance, to give light and warmth.

But Melantho began again a second time to rate Odysseus, saying: "Stranger, wilt thou even now still be a plague to us through the night, roaming through the house, and wilt thou spy upon the women? Nay, get thee forth, thou wretch, and be content with thy supper, or straightway shalt thou even be smitten with a torch, and so go forth."

Then with an angry glance from beneath his brows Odysseus of many wiles answered her: "Good woman, why, pray, dost thou thus assail me with angry heart? Is it because I am foul and

πτωχεύω δ' ἀνὰ δῆμον; ἀναγκαίη γὰρ ἐπείγει.
τοιοῦτοι πτωχοὶ καὶ ἀλήμονες ἄνδρες ἔασι.
καὶ γὰρ ἐγώ ποτε οἶκον ἐν ἀνθρώποισιν ἔναιον
ὄλβιος ἀφνειὸν καὶ πολλάκι δόσκον ἀλήτῃ,
τοίῳ ὁποῖος ἔοι καὶ ὅτευ κεχρημένος ἔλθοι·
ἦσαν δὲ δμῶες μάλα μυρίοι, ἄλλα τε πολλὰ
οἷσίν τ' εὖ ζώουσι καὶ ἀφνειοὶ καλέονται.
ἀλλὰ Ζεὺς ἀλάπαξε Κρονίων· ἤθελε γάρ που·
τῷ νῦν μήποτε καὶ σύ, γύναι, ἀπὸ πᾶσαν ὀλέσσῃς
ἀγλαΐην, τῇ νῦν γε μετὰ δμῳῇσι κέκασσαι·
μή πώς τοι δέσποινα κοτεσσαμένη χαλεπήνῃ,
ἢ 'Οδυσεὺς ἔλθῃ· ἔτι γὰρ καὶ ἐλπίδος αἴσα.
εἰ δ' ὁ μὲν ὣς ἀπόλωλε καὶ οὐκέτι νόστιμός ἐστιν,
ἀλλ' ἤδη παῖς τοῖος 'Απόλλωνός γε ἔκητι,
Τηλέμαχος· τὸν δ' οὔ τις ἐνὶ μεγάροισι γυναικῶν
λήθει ἀτασθάλλουσ', ἐπεὶ οὐκέτι τηλίκος ἐστίν."

Ὣς φάτο, τοῦ δ' ἤκουσε περίφρων Πηνελόπεια,
ἀμφίπολον δ' ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

"Πάντως, θαρσαλέη, κύον ἀδεές, οὔ τί με λήθεις
ἔρδουσα μέγα ἔργον, ὃ σῇ κεφαλῇ ἀναμάξεις·
πάντα γὰρ εὖ ἴσθησθ', ἐπεὶ ἐξ ἐμεῦ ἔκλυες αὐτῆς
ὡς τὸν ξεῖνον ἔμελλον ἐνὶ μεγάροισιν ἐμοῖσιν
ἀμφὶ πόσει εἴρεσθαι, ἐπεὶ πυκινῶς ἀκάχημαι."

Ἦ ῥα καὶ Εὐρυνόμην ταμίην πρὸς μῦθον ἔειπεν·
"Εὐρυνόμη, φέρε δὴ δίφρον καὶ κῶας ἐπ' αὐτοῦ,
ὄφρα καθεζόμενος εἴπῃ ἔπος ἠδ' ἐπάκούσῃ
ὁ ξεῖνος ἐμέθεν· ἐθέλω δέ μιν ἐξερέεσθαι."

wear mean raiment on my body, and beg through the land? Aye, for necessity compels me. Of such sort are beggars and vagabond folk. For I too once dwelt in a house of my own among men, a rich man in a wealthy house, and full often I gave gifts to a wanderer, whosoever he was and with whatsoever need he came. Slaves too I had past counting and all other things in abundance whereby men live well and are reputed wealthy. But Zeus, son of Cronos, brought all to naught; so, I ween, was his good pleasure. Wherefore, woman, beware lest thou too some day lose all the glory whereby thou now hast excellence among the handmaids; lest perchance thy mistress wax wroth and be angry with thee, or Odysseus come home; for there is yet room for hope. But if, even as it seems, he is dead, and is no more to return, yet now is his son by the favour of Apollo such as he was—even Telemachus. Him it escapes not if any of the women in the halls work wantonness; for he is no longer the child he was."

So he spoke, and wise Penelope heard him; and she rebuked the handmaid and spoke, and addressed her:

"Be sure, thou bold and shameless thing, that thy outrageous deed is in no wise hid from me, and with thine own head shalt thou wipe out its stain. Full well didst thou know, for thou hast heard it from my own lips, that I was minded to question the stranger in my halls concerning my husband; for I am sore distressed."

With this she spoke also to the housewife Eurynome, and said: "Eurynome, bring hither a chair and a fleece upon it, that the stranger may sit down and tell his tale, and listen to me; for I am fain to ask him of all things."

Ὣς ἔφαθ', ἡ δὲ μάλ' ὀτραλέως κατέθηκε φέρουσα
δίφρον ἐΰξεστον καὶ ἐπ' αὐτῷ κῶας ἔβαλλεν·
ἔνθα καθέζετ' ἔπειτα πολύτλας δῖος Ὀδυσσεύς.
τοῖσι δὲ μύθων ἦρχε περίφρων Πηνελόπεια·
" Ξεῖνε, τὸ μέν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή·
τίς πόθεν εἶς ἀνδρων; πόθι τοι πόλις ἠδὲ τοκῆες;"
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ὦ γύναι, οὐκ ἄν τίς σε βροτῶν ἐπ' ἀπείρονα γαῖαν
νεικέοι· ἦ γάρ σευ κλέος οὐρανὸν εὐρὺν ἱκάνει,
ὥς τέ του ἢ βασιλῆος ἀμύμονος, ὅς τε θεουδὴς
ἀνδράσιν ἐν πολλοῖσι καὶ ἰφθίμοισιν ἀνάσσων
εὐδικίας ἀνέχῃσι, φέρῃσι δὲ γαῖα μέλαινα
πυροὺς καὶ κριθάς, βρίθῃσι δὲ δένδρεα καρπῷ,
τίκτῃ δ' ἔμπεδα μῆλα, θάλασσα δὲ παρέχῃ ἰχθῦς
ἐξ εὐηγεσίης, ἀρετῶσι δὲ λαοὶ ὑπ' αὐτοῦ.
τῷ ἐμὲ νῦν τὰ μὲν ἄλλα μετάλλα σῷ ἐνὶ οἴκῳ,
μηδ' ἐμὸν ἐξερέεινε γένος καὶ πατρίδα γαῖαν,
μή μοι μᾶλλον θυμὸν ἐνιπλήσῃς ὀδυνάων
μνησαμένῳ· μάλα δ' εἰμὶ πολύστονος· οὐδέ τί με χρὴ
οἴκῳ ἐν ἀλλοτρίῳ γοόωντά τε μυρόμενόν τε
ἧσθαι, ἐπεὶ κάκιον πενθήμεναι ἄκριτον αἰεί·
μή τίς μοι δμῳῶν νεμεσήσεται, ἠὲ σύ γ' αὐτή,
φῇ δὲ δακρυπλώειν βεβαρηότα με φρένας οἴνῳ."
Τὸν δ' ἠμείβετ' ἔπειτα περίφρων Πηνελόπεια·
" Ξεῖν', ἦ τοι μὲν ἐμὴν ἀρετὴν εἶδός τε δέμας τε
ὤλεσαν ἀθάνατοι, ὅτε Ἴλιον εἰσανέβαινον
Ἀργεῖοι, μετὰ τοῖσι δ' ἐμὸς πόσις ἦεν Ὀδυσσεύς.
εἰ κεῖνός γ' ἐλθὼν τὸν ἐμὸν βίον ἀμφιπολεύοι,
μεῖζον κε κλέος εἴη ἐμὸν καὶ κάλλιον οὕτως.

So she spoke, and Eurynome speedily brought a polished chair and set it in place, and on it cast a fleece. Then the much-enduring, goodly Odysseus sat down upon it, and the wise Penelope spoke first, and said:

"Stranger, this question will I myself ask thee first. Who art thou among men, and from whence? Where is thy city, and where thy parents?"

Then Odysseus of many wiles answered her, and said: "Lady, no one of mortals upon the boundless earth could find fault with thee, for thy fame goes up to the broad heaven, as does the fame of some blameless king, who with the fear of the gods in his heart, is lord over many mighty men, upholding justice; and the black earth bears wheat and barley, and the trees are laden with fruit, the flocks bring forth young unceasingly, and the sea yields fish, all from his good leading; and the people prosper under him. Wherefore question me now in thy house of all things else, but ask not concerning my race and my native land, lest thou fill my heart the more with pains, as I think thereon; for I am a man of many sorrows. Moreover it is not fitting that I should sit weeping and wailing in another's house, for it is ill to grieve ever without ceasing. I would not that one of thy maidens or thine own self be vexed with me, and say that I swim in tears because my mind is heavy with wine."

Then wise Penelope answered him: "Stranger, all excellence of mine, both of beauty and of form, the immortals destroyed on the day when the Argives embarked for Ilios, and with them went my husband, Odysseus. If he might but come, and watch over this life of mine, greater would be my fame and fairer.

νῦν δ' ἄχομαι· τόσα γάρ μοι ἐπέσσευεν κακὰ δαίμων.
ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι,
Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,
οἵ τ' αὐτὴν Ἰθάκην εὐδείελον ἀμφινέμονται,
οἵ μ' ἀεκαζομένην μνῶνται, τρύχουσι δὲ οἶκον.[1]
τῷ οὔτε ξείνων ἐμπάζομαι οὔθ' ἱκετάων
οὔτε τι κηρύκων, οἳ δημιοεργοὶ ἔασιν·
ἀλλ' Ὀδυσῆ ποθέουσα φίλον κατατήκομαι ἦτορ.
οἱ δὲ γάμον σπεύδουσιν· ἐγὼ δὲ δόλους τολυπεύω.
φᾶρος μέν μοι πρῶτον ἐνέπνευσε φρεσὶ δαίμων,
στησαμένῃ μέγαν ἱστόν, ἐνὶ μεγάροισιν ὑφαίνειν,
λεπτὸν καὶ περίμετρον· ἄφαρ δ' αὐτοῖς μετέειπον·
"'Κοῦροι, ἐμοὶ μνηστῆρες, ἐπεὶ θάνε δῖος Ὀδυσσεύς,
μίμνετ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὅ κε φᾶρος
ἐκτελέσω—μή μοι μεταμώνια νήματ' ὄληται—
Λαέρτῃ ἥρωϊ ταφήϊον, εἰς ὅτε κέν μιν
μοῖρ' ὀλοὴ καθέλῃσι τανηλεγέος θανάτοιο·
μή τίς μοι κατὰ δῆμον Ἀχαιϊάδων νεμεσήσῃ,
αἴ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.'
"Ὣς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ.
ἔνθα καὶ ἡματίη μὲν ὑφαίνεσκον μέγαν ἱστόν,
νύκτας δ' ἀλλύεσκον, ἐπεὶ δαΐδας παραθείμην.
ὣς τρίετες μὲν ἔληθον ἐγὼ καὶ ἔπειθον Ἀχαιούς·
ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὧραι,
μηνῶν φθινόντων, περὶ δ' ἤματα πόλλ' ἐτελέσθη,[2]
καὶ τότε δή με διὰ δμῳάς, κύνας οὐκ ἀλεγούσας,
εἷλον ἐπελθόντες καὶ ὁμόκλησαν ἐπέεσσιν.
ὣς τὸ μὲν ἐξετέλεσσα, καὶ οὐκ ἐθέλουσ', ὑπ' ἀνάγκης·

[1] Lines 130–3 (*cf.* i. 245–6 and xvi. 122–3) were rejected by Aristarchus.

[2] Line 153 (= xxiv. 143; *cf.* x. 470) is omitted in many MSS.

But now I am in sorrow, so many woes has some god brought upon me. For all the princes who hold sway over the islands—Dulichium and Same and wooded Zacynthus—and those who dwell around in clear-seen Ithaca itself, all these woo me against my will, and lay waste my house. Wherefore I pay no heed to strangers or to suppliants or in any wise to heralds, whose trade is a public one; but in longing for Odysseus I waste my heart away. So these men urge on my marriage, and I wind a skein of wiles. First some god breathed the thought in my heart to set up a great web in my halls and fall to weaving a robe—fine of thread was the web and very wide; and I straightway spoke among them:

"'Young men, my wooers, since goodly Odysseus is dead, be patient, though eager for my marriage, until I finish this robe—I would not that my spinning should come to naught—a shroud for the lord Laertes against the time when the fell fate of grievous death shall strike him down; lest any one of the Achaean women in the land should be wroth with me, if he were to lie without a shroud, who had won great possessions.'

"So I spoke, and their proud hearts consented. Then day by day I would weave at the great web, but by night would unravel it, when I had let place torches by me. Thus for three years I kept the Achaeans from knowing, and beguiled them; but when the fourth year came, as the seasons rolled on, as the months waned, and the many days were brought in their course, then verily by the help of my maidens, shameless creatures and reckless, they came upon me and caught me, and upbraided me loudly. So I finished the web against my will perforce. And now

νῦν δ' οὔτ' ἐκφυγέειν δύναμαι γάμον οὔτε τιν' ἄλλην
μῆτιν ἔθ' εὑρίσκω· μάλα δ' ὀτρύνουσι τοκῆες
γήμασθ', ἀσχαλάᾳ δὲ πάις βίοτον κατεδόντων,
γιγνώσκων· ἤδη γὰρ ἀνὴρ οἷός τε μάλιστα
οἴκου κήδεσθαι, τῷ τε Ζεὺς κῦδος ὀπάζει.
ἀλλὰ καὶ ὥς μοι εἰπὲ τεὸν γένος, ὁππόθεν ἐσσί·
οὐ γὰρ ἀπὸ δρυός ἐσσι παλαιφάτου οὐδ' ἀπὸ πέτρης."

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ὦ γύναι αἰδοίη Λαερτιάδεω Ὀδυσῆος,
οὐκέτ' ἀπολλήξεις τὸν ἐμὸν γόνον ἐξερέουσα;
ἀλλ' ἔκ τοι ἐρέω· ἦ μέν μ' ἀχέεσσί γε δώσεις
πλείοσιν ἢ ἔχομαι· ἡ γὰρ δίκη, ὁππότε πάτρης
ἧς ἀπέῃσιν ἀνὴρ τόσσον χρόνον ὅσσον ἐγὼ νῦν,
πολλὰ βροτῶν ἐπὶ ἄστε' ἀλώμενος, ἄλγεα πάσχων·
ἀλλὰ καὶ ὥς ἐρέω ὅ μ' ἀνείρεαι ἠδὲ μεταλλᾷς.
Κρήτη τις γαῖ' ἔστι, μέσῳ ἐνὶ οἴνοπι πόντῳ,
καλὴ καὶ πίειρα, περίρρυτος· ἐν δ' ἄνθρωποι
πολλοί, ἀπειρέσιοι, καὶ ἐννήκοντα πόληες.
ἄλλη δ' ἄλλων γλῶσσα μεμιγμένη· ἐν μὲν Ἀχαιοί,
ἐν δ' Ἐτεόκρητες μεγαλήτορες, ἐν δὲ Κύδωνες,
Δωριέες τε τριχάϊκες δῖοί τε Πελασγοί.
τῇσι δ' ἐνὶ Κνωσός, μεγάλη πόλις, ἔνθα τε Μίνως
ἐννέωρος βασίλευε Διὸς μεγάλου ὀαριστής,
πατρὸς ἐμοῖο πατήρ, μεγαθύμου Δευκαλίωνος
Δευκαλίων δ' ἐμὲ τίκτε καὶ Ἰδομενῆα ἄνακτα·
ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσιν Ἴλιον εἴσω
ᾤχεθ' ἅμ' Ἀτρεΐδῃσιν, ἐμοὶ δ' ὄνομα κλυτὸν Αἴθων,

[1] The phrase appears to be a quotation from older folk-poetry. The meaning here is: "You have not a merely casual origin, as though you were sprung from an oak or a stone; you have human ancestors; tell me of them." The phrase recurs in *Il.* xxii. 126; Hesiod, *Theog.* 35; and in Plato, *Apol.* 34 D, and *Repub.* 544 D.

I can neither escape the marriage nor devise any counsel more, and my parents are pressing me to marry, and my son frets, while these men devour his livelihood, as he takes note of it all; for by now he is a man, and fully able to care for a household to which Zeus grants honour. Yet even so tell me of thy stock from whence thou art; for thou art not sprung from an oak of ancient story, or from a stone." [1]

Then Odysseus of many wiles answered her, and said: "Honoured wife of Odysseus, son of Laertes, wilt thou never cease to ask me of my lineage? Well, I will tell thee; though verily thou wilt give me over to pains yet more than those by which I am now held in thrall; for so it ever is, when a man has been far from his country as long as I have now, wandering through the many cities of men in sore distress. Yet even so will I tell thee what thou dost ask and enquire. There is a land called Crete, in the midst of the wine-dark sea, a fair, rich land, begirt with water, and therein are many men, past counting, and ninety cities. They have not all the same speech, but their tongues are mixed. There dwell Achaeans, there great-hearted native Cretans, there Cydonians, and Dorians of waving plumes, and goodly Pelasgians. Among their cities is the great city Cnosus, where Minos reigned when nine years old,[2] he that held converse with great Zeus, and was father of my father, great-hearted Deucalion. Now Deucalion begat me and prince Idomeneus. Idomeneus had gone forth in his beaked ships to Ilios with the sons of Atreus; but

[2] Some render, less strictly, "for nine years" or "through periods of nine years"; others, taking ἐννέα as a round number, "when he was come to full maturity." See the note on x. 19.

ὁπλότερος γενεῇ· ὁ δ' ἄρα πρότερος καὶ ἀρείων.
ἔνθ' Ὀδυσῆα ἐγὼν ἰδόμην καὶ ξείνια δῶκα.
καὶ γὰρ τὸν Κρήτηνδε κατήγαγεν ἷς ἀνέμοιο,
ἰέμενον Τροίηνδε παραπλάγξασα Μαλειῶν·
στῆσε δ' ἐν Ἀμνισῷ, ὅθι τε σπέος Εἰλειθυίης,
ἐν λιμέσιν χαλεποῖσι, μόγις δ' ὑπάλυξεν ἀέλλας.
αὐτίκα δ' Ἰδομενῆα μετάλλα ἄστυδ' ἀνελθών·
ξεῖνον γάρ οἱ ἔφασκε φίλον τ' ἔμεν αἰδοῖόν τε.
τῷ δ' ἤδη δεκάτη ἢ ἐνδεκάτη πέλεν ἠὼς
οἰχομένῳ σὺν νηυσὶ κορωνίσιν Ἴλιον εἴσω.
τὸν μὲν ἐγὼ πρὸς δώματ' ἄγων εὖ ἐξείνισσα,
ἐνδυκέως φιλέων, πολλῶν κατὰ οἶκον ἐόντων·
καί οἱ τοῖς ἄλλοις ἑτάροις, οἳ ἅμ' αὐτῷ ἕποντο,
δημόθεν ἄλφιτα δῶκα καὶ αἴθοπα οἶνον ἀγείρας
καὶ βοῦς ἱρεύσασθαι, ἵνα πλησαίατο θυμόν.
ἔνθα δυώδεκα μὲν μένον ἤματα δῖοι Ἀχαιοί·
εἴλει γὰρ Βορέης ἄνεμος μέγας οὐδ' ἐπὶ γαίῃ
ἐΐα ἵστασθαι, χαλεπὸς δέ τις ὤρορε δαίμων.
τῇ τρισκαιδεκάτῃ δ' ἄνεμος πέσε, τοὶ δ' ἀνάγοντο."
Ἴσκε ψεύδεα πολλὰ λέγων ἐτύμοισιν ὁμοῖα·
τῆς δ' ἄρ' ἀκουούσης ῥέε δάκρυα, τήκετο δὲ χρώς·
ὡς δὲ χιὼν κατατήκετ' ἐν ἀκροπόλοισιν ὄρεσσιν,
ἣν τ' Εὖρος κατέτηξεν, ἐπὴν Ζέφυρος καταχεύῃ·
τηκομένης δ' ἄρα τῆς ποταμοὶ πλήθουσι ῥέοντες·
ὣς τῆς τήκετο καλὰ παρήϊα δάκρυ χεούσης,
κλαιούσης ἑὸν ἄνδρα παρήμενον. αὐτὰρ Ὀδυσσεὺς
θυμῷ μὲν γοόωσαν ἐὴν ἐλέαιρε γυναῖκα,

my famous name is Aethon; I was the younger by birth, while he was the elder and the better man. There it was that I saw Odysseus and gave him gifts of entertainment; for the force of the wind had brought him too to Crete, as he was making for the land of Troy, and drove him out of his course past Malea. So he anchored his ships at Amnisus, where is the cave of Eilithyia, in a difficult harbour, and hardly did he escape the storm. Then straightway he went up to the city and asked for Idomeneus; for he declared that he was his friend, beloved and honoured. But it was now the tenth or the eleventh dawn since Idomeneus had gone in his beaked ships to Ilios. So I took him to the house, and gave him entertainment with kindly welcome of the rich store that was in the house, and to the rest of his comrades who followed with him I gathered and gave out of the public store barley meal and flaming wine and bulls for sacrifice, that their hearts might be satisfied. There for twelve days the goodly Achaeans tarried, for the strong North Wind penned them there, and would not suffer them to stand upon their feet on the land, for some angry god had roused it. But on the thirteenth day the wind fell and they put to sea."

He spoke, and made the many falsehoods of his tale seem like the truth,[1] and as she listened her tears flowed and her face melted as the snow melts on the lofty mountains, the snow which the East Wind thaws when the West Wind has strewn it, and as it melts the streams of the rivers flow full: so her fair cheeks melted as she wept and mourned for her husband, who even then was sitting by her side. And Odysseus in his heart had pity for his

[1] Many take ἴσκε to mean merely "said" or "uttered," not "made like." *cf.* xxii. 31.

ὀφθαλμοὶ δ' ὡς εἰ κέρα ἔστασαν ἠὲ σίδηρος
ἀτρέμας ἐν βλεφάροισι· δόλῳ δ' ὅ γε δάκρυα κεῦθεν.
ἡ δ' ἐπεὶ οὖν τάρφθη πολυδακρύτοιο γόοιο,
ἐξαῦτίς μιν ἔπεσσιν ἀμειβομένη προσέειπε·
"Νῦν μὲν δή σευ, ξεῖνέ γ', οἴῳ πειρήσεσθαι,
εἰ ἐτεὸν δὴ κεῖθι σὺν ἀντιθέοις ἑτάροισι
ξείνισας ἐν μεγάροισιν ἐμὸν πόσιν, ὡς ἀγορεύεις.
εἰπέ μοι ὁπποῖ' ἄσσα περὶ χροῒ εἵματα ἕστο,
αὐτός θ' οἷος ἦην, καὶ ἑταίρους, οἵ οἱ ἕποντο."
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ὦ γύναι, ἀργαλέον τόσσον χρόνον ἀμφὶς ἐόντα
εἰπέμεν· ἤδη γάρ οἱ ἐεικοστὸν ἔτος ἐστὶν
ἐξ οὗ κεῖθεν ἔβη καὶ ἐμῆς ἀπελήλυθε πάτρης·
αὐτάρ τοι ἐρέω ὥς μοι ἰνδάλλεται ἦτορ.
χλαῖναν πορφυρέην οὔλην ἔχε δῖος Ὀδυσσεύς,
διπλῆν· αὐτάρ οἱ περόνη χρυσοῖο τέτυκτο
αὐλοῖσιν διδύμοισι· πάροιθε δὲ δαίδαλον ἦεν·
ἐν προτέροισι πόδεσσι κύων ἔχε ποικίλον ἐλλόν,
ἀσπαίροντα λάων· τὸ δὲ θαυμάζεσκον ἅπαντες,
ὡς οἱ χρύσεοι ἐόντες ὁ μὲν λάε νεβρὸν ἀπάγχων,
αὐτὰρ ὁ ἐκφυγέειν μεμαὼς ἴσπαιρε πόδεσσι.
τὸν δὲ χιτῶν' ἐνόησα περὶ χροῒ σιγαλόεντα,
οἷόν τε κρομύοιο λοπὸν κάτα ἰσχαλέοιο·
τὼς μὲν ἦην μαλακός, λαμπρὸς δ' ἦν ἠέλιος ὥς·
ἦ μὲν πολλαί γ' αὐτὸν ἐθηήσαντο γυναῖκες.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·

[1] With Ameis and Monro I have given the verb a meaning which seems demanded by the context. An alternative view

weeping wife, but his eyes stood fixed between his lids as though they were horn or iron, and with guile he hid his tears. But she, when she had had her fill of tearful wailing, again answered him and spoke, saying:

"Now verily, stranger, am I minded to put thee to the test, whether or no thou didst in very truth entertain there in thy halls my husband with his godlike comrades, even as thou sayest. Tell me what manner of raiment he wore about his body, and what manner of man he was himself; and tell me of the comrades who followed him."

Then Odysseus of many wiles answered her, and said: "Lady, hard is it for one that has been so long afar to tell thee this, for it is now the twentieth year since he went thence and departed from my country. But I will tell thee as my mind pictures him. A fleecy cloak of purple did goodly Odysseus wear, a cloak of double fold, but the brooch upon it was fashioned of gold with double clasps, and on the front it was curiously wrought: a hound held in his fore paws a dappled fawn, and pinned it[1] in his jaws as it writhed. And at this all men marvelled, how, though they were of gold, the hound was pinning the fawn and strangling it, and the fawn was writhing with its feet and striving to flee. And I noted the tunic about his body, all shining as is the sheen upon the skin of a dried onion, so soft it was; and it glistened like the sun. Verily many women gazed at him in wonder. And another thing will I tell thee, and do thou lay it to heart. I know not whether

[1] is that it means "gazed at." The scholiast gives three meanings, ἀπολαύων, βλέπων, and ὑλάων, attributed respectively to Aristarchus, Crates, and "others."

οὐκ οἶδ' ἢ τάδε ἕστο περὶ χροΐ οἵκοθ' Ὀδυσσεύς,
ἦ τις ἑταίρων δῶκε θοῆς ἐπὶ νηὸς ἰόντι,
ἤ τίς που καὶ ξεῖνος, ἐπεὶ πολλοῖσιν Ὀδυσσεὺς
ἔσκε φίλος· παῦροι γὰρ Ἀχαιῶν ἦσαν ὁμοῖοι.
καί οἱ ἐγὼ χάλκειον ἄορ καὶ δίπλακα δῶκα
καλὴν πορφυρέην καὶ τερμιόεντα χιτῶνα,
αἰδοίως δ' ἀπέπεμπον ἐϋσσέλμου ἐπὶ νηός.
καὶ μέν οἱ κῆρυξ ὀλίγον προγενέστερος αὐτοῦ
εἵπετο· καὶ τόν τοι μυθήσομαι, οἷος ἔην περ.
γυρὸς ἐν ὤμοισιν, μελανόχροος, οὐλοκάρηνος,
Εὐρυβάτης δ' ὄνομ' ἔσκε· τίεν δέ μιν ἔξοχον ἄλλων
ὧν ἑτάρων Ὀδυσεύς, ὅτι οἱ φρεσὶν ἄρτια ἤδη."

Ὣς φάτο, τῇ δ' ἔτι μᾶλλον ὑφ' ἵμερον ὦρσε γόοιο,
σήματ' ἀναγνούσῃ τά οἱ ἔμπεδα πέφραδ' Ὀδυσεύς.
ἡ δ' ἐπεὶ οὖν τάρφθη πολυδακρύτοιο γόοιο,
καὶ τότε μιν μύθοισιν ἀμειβομένη προσέειπε·

"Νῦν μὲν δή μοι, ξεῖνε, πάρος περ ἐὼν ἐλεεινός,
ἐν μεγάροισιν ἐμοῖσι φίλος τ' ἔσῃ αἰδοῖός τε·
αὐτὴ γὰρ τάδε εἵματ' ἐγὼ πόρον, οἷ' ἀγορεύεις,
πτύξασ' ἐκ θαλάμου, περόνην τ' ἐπέθηκα φαεινὴν
κείνῳ ἄγαλμ' ἔμεναι· τὸν δ' οὐχ ὑποδέξομαι αὖτις
οἴκαδε νοστήσαντα φίλην ἐς πατρίδα γαῖαν.
τῷ ῥα κακῇ αἴσῃ κοίλης ἐπὶ νηὸς Ὀδυσσεὺς
ᾤχετ' ἐποψόμενος Κακοΐλιον οὐκ ὀνομαστήν."

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ὦ γύναι αἰδοίη Λαερτιάδεω Ὀδυσῆος,
μηκέτι νῦν χρόα καλὸν ἐναίρεο, μηδέ τι θυμὸν
τῆκε, πόσιν γοόωσα. νεμεσσῶμαί γε μὲν οὐδέν·

Odysseus was thus clothed at home, or whether one of his comrades gave him the raiment when he went on board the swift ship, or haply even some stranger, since to many men was Odysseus dear, for few of the Achaeans were his peers. I, too, gave him a sword of bronze, and a fair purple cloak of double fold, and a fringed tunic, and with all honour sent him forth on his benched ship. Furthermore, a herald attended him, a little older than he, and I will tell thee of him too, what manner of man he was. He was round-shouldered, dark of skin, and curly-haired, and his name was Eurybates; and Odysseus honoured him above his other comrades, because he was like-minded with himself."

So he spoke, and in her heart aroused yet more the desire of weeping, as she recognized the sure tokens that Odysseus told her. But she, when she had had her fill of tearful wailing, made answer and said to him:

"Now verily, stranger, though before thou wast pitied, shalt thou be dear and honoured in my halls, for it was I that gave him this raiment, since thou describest it thus, and folded it, and brought it forth from the store-room, and added thereto the shining brooch to be a thing of joy to him. But my husband I shall never welcome back, returning home to his dear native land. Wherefore it was with an evil fate that Odysseus went forth in the hollow ship to see evil Ilios, that should never be named."

Then Odysseus of many wiles answered her, and said: "Honoured wife of Odysseus, son of Laertes, mar not now thy fair face any more, nor waste thy heart at all in weeping for thy husband. I count it indeed no blame in thee; for any woman weeps

καὶ γάρ τίς τ' ἀλλοῖον ὀδύρεται ἄνδρ' ὀλέσασα
κουρίδιον, τῷ τέκνα τέκῃ φιλότητι μιγεῖσα,
ἢ 'Οδυσῆ', ὅν φασι θεοῖς ἐναλίγκιον εἶναι.
ἀλλὰ γόου μὲν παῦσαι, ἐμεῖο δὲ σύνθεο μῦθον·
νημερτέως γάρ τοι μυθήσομαι οὐδ' ἐπικεύσω
ὡς ἤδη 'Οδυσῆος ἐγὼ περὶ νόστου ἄκουσα
ἀγχοῦ, Θεσπρωτῶν ἀνδρῶν ἐν πίονι δήμῳ,
ζωοῦ· αὐτὰρ ἄγει κειμήλια πολλὰ καὶ ἐσθλὰ
αἰτίζων ἀνὰ δῆμον. ἀτὰρ ἐρίηρας ἑταίρους
ὤλεσε καὶ νῆα γλαφυρὴν ἐνὶ οἴνοπι πόντῳ,
Θρινακίης ἄπο νήσου ἰών· ὀδύσαντο γὰρ αὐτῷ
Ζεύς τε καὶ Ἠέλιος· τοῦ γὰρ βόας ἔκταν ἑταῖροι.
οἱ μὲν πάντες ὄλοντο πολυκλύστῳ ἐνὶ πόντῳ·[1]
τὸν δ' ἄρ' ἐπὶ τρόπιος νεὸς ἔκβαλε κῦμ' ἐπὶ χέρσου,
Φαιήκων ἐς γαῖαν, οἳ ἀγχίθεοι γεγάασιν,
οἳ δή μιν περὶ κῆρι θεὸν ὣς τιμήσαντο
καί οἱ πολλὰ δόσαν πέμπειν τέ μιν ἤθελον αὐτοὶ
οἴκαδ' ἀπήμαντον. καί κεν πάλαι ἐνθάδ' 'Οδυσσεὺς
ἦην· ἀλλ' ἄρα οἱ τό γε κέρδιον εἴσατο θυμῷ,
χρήματ' ἀγυρτάζειν πολλὴν ἐπὶ γαῖαν ἰόντι·
ὡς περὶ κέρδεα πολλὰ καταθνητῶν ἀνθρώπων
οἷδ' 'Οδυσεύς, οὐδ' ἄν τις ἐρίσσειε βροτὸς ἄλλος.
ὥς μοι Θεσπρωτῶν βασιλεὺς μυθήσατο Φείδων·
ὤμνυε δὲ πρὸς ἔμ' αὐτόν, ἀποσπένδων ἐνὶ οἴκῳ,
νῆα κατειρύσθαι καὶ ἐπαρτέας ἔμμεν ἑταίρους,
οἳ δή μιν πέμψουσι φίλην ἐς πατρίδα γαῖαν.
ἀλλ' ἐμὲ πρὶν ἀπέπεμψε· τύχησε γὰρ ἐρχομένη νηῦς
ἀνδρῶν Θεσπρωτῶν ἐς Δουλίχιον πολύπυρον.[2]
καί μοι κτήματ' ἔδειξεν, ὅσα ξυναγείρατ' 'Οδυσσεύς·
καί νύ κεν ἐς δεκάτην γενεὴν ἕτερόν γ' ἔτι βόσκοι,

[1] Lines 275–7 are omitted in some MSS.
[2] Lines 291–2 (= xiv. 334–5) are omitted in some MSS.

when she has lost her wedded husband, to whom she has borne children in her love, though he were far other than Odysseus, who, they say, is like unto the gods. Yet do thou cease from weeping, and hearken to my words; for I will tell thee with sure truth, and will hide nothing, how but lately I heard of the return of Odysseus, that he is near at hand in the rich land of the Thesprotians, and yet alive, and he is bringing with him many rich treasures, as he begs through the land. But he lost his trusty comrades and his hollow ship on the wine-dark sea, as he journeyed from the isle Thrinacia; for Zeus and Helios waxed wroth against him because his comrades had slain the kine of Helios. So they all perished in the surging sea, but he on the keel of his ship was cast forth by the wave on the shore, on the land of the Phaeacians, who are near of kin to the gods. These heartily showed him all honour, as if he were a god, and gave him many gifts, and were fain themselves to send him home unscathed. Yea, and Odysseus would long since have been here, only it seemed to his mind more profitable to gather wealth by roaming over the wide earth; so truly does Odysseus beyond all mortal men know many gainful ways, nor could any mortal beside vie with him. Thus Pheidon, king of the Thesprotians, told me the tale. Moreover he swore in my own presence, as he poured libations in his halls, that the ship was launched and the men ready who were to convey him to his dear native land. But me he sent forth first, for a ship of the Thesprotians chanced to be setting out for Dulichium, rich in wheat. And he showed me all the treasure that Odysseus had gathered; verily unto the tenth generation would it feed his children

ὅσσα οἱ ἐν μεγάροις κειμήλια κεῖτο ἄνακτος.
τὸν δ' ἐς Δωδώνην φάτο βήμεναι, ὄφρα θεοῖο
ἐκ δρυὸς ὑψικόμοιο Διὸς βουλὴν ἐπακούσαι,
ὅππως νοστήσειε φίλην ἐς πατρίδα γαῖαν
ἤδη δὴν ἀπεών, ἦ ἀμφαδὸν ἦε κρυφηδόν.
"Ὣς ὁ μὲν οὕτως ἐστὶ σόος καὶ ἐλεύσεται ἤδη
ἄγχι μάλ', οὐδ' ἔτι τῆλε φίλων καὶ πατρίδος αἴης
δηρὸν ἀπεσσεῖται· ἔμπης δέ τοι ὅρκια δώσω.
ἴστω νῦν Ζεὺς πρῶτα, θεῶν ὕπατος καὶ ἄριστος,
ἱστίη τ' Ὀδυσῆος ἀμύμονος, ἣν ἀφικάνω·
ἦ μέν τοι τάδε πάντα τελείεται ὡς ἀγορεύω.
τοῦδ' αὐτοῦ λυκάβαντος ἐλεύσεται ἐνθάδ' Ὀδυσσεύς,
τοῦ μὲν φθίνοντος μηνός, τοῦ δ' ἱσταμένοιο."
Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
"Λῖ γὰρ τοῦτο, ξεῖνε, ἔπος τετελεσμένον εἴη·
τῷ κε τάχα γνοίης φιλότητά τε πολλά τε δῶρα
ἐξ ἐμεῦ, ὥς ἄν τίς σε συναντόμενος μακαρίζοι.
ἀλλά μοι ὧδ' ἀνὰ θυμὸν ὀίεται, ὡς ἔσεται περ·
οὔτ' Ὀδυσεὺς ἔτι οἶκον ἐλεύσεται, οὔτε σὺ πομπῆς
τεύξῃ, ἐπεὶ οὐ τοῖοι σημάντορές εἰσ' ἔνὶ οἴκῳ
οἷος Ὀδυσσεὺς ἔσκε μετ' ἀνδράσιν, εἴ ποτ' ἔην γε,
ξείνους αἰδοίους ἀποπεμπέμεν ἠδὲ δέχεσθαι.
ἀλλά μιν, ἀμφίπολοι, ἀπονίψατε, κάτθετε δ' εὐνήν,
δέμνια καὶ χλαίνας καὶ ῥήγεα σιγαλόεντα,
ὥς κ' εὖ θαλπιόων χρυσόθρονον Ἠῶ ἵκηται.
ἠῶθεν δὲ μάλ' ἠρι λοέσσαι τε χρῖσαί τε,
ὥς κ' ἔνδον παρὰ Τηλεμάχῳ δείπνοιο μέδηται
ἥμενος ἐν μεγάρῳ· τῷ δ' ἄλγιον ὅς κεν ἐκείνων
τοῦτον ἀνιάζῃ θυμοφθόρος· οὐδέ τι ἔργον

after him, so great was the wealth that lay stored for him in the halls of the king. But Odysseus, he said, had gone to Dodona to hear the will of Zeus from the high-crested oak of the god, even how he might return to his dear native land after so long an absence, whether openly or in secret.

"Thus, as I tell thee, he is safe, and will presently come; he is very near, and not long will he now be far from his friends and his native land. Yet will I give thee an oath. Be Zeus my witness first, highest and best of gods, and the hearth of noble Odysseus to which I am come, that verily all these things shall be brought to pass even as I tell thee. In the course of this self-same day shall Odysseus come hither, as the old moon wanes and the new appears."

Then wise Penelope answered him: "Ah, stranger, I would that this word of thine might be fulfilled. Then shouldest thou straightway know of kindness and many a gift from me, so that one who met thee would call thee blessed. Yet in my heart I forebode it thus, even as it shall be. Neither shall Odysseus any more come home, nor shalt thou obtain a convoy hence, since there are not now in the house such masters as Odysseus was among men—as sure as ever such a man there was—to send reverend strangers on their way, and to welcome them. But still, my maidens, wash the stranger's feet and prepare his bed—bedstead and cloaks and bright coverlets—that in warmth and comfort he may come to the golden-throned Dawn. And right early in the morning bathe him and anoint him, that in our house at the side of Telemachus he may bethink him of food as he sits in the hall. And worse shall it be for any man among them who vexes this man's soul with

ἐνθάδ' ἔτι πρήξει, μάλα περ κεχολωμένος αἰνῶς.
πῶς γὰρ ἐμεῦ σύ, ξεῖνε, δαήσεαι εἴ τι γυναικῶν
ἀλλάων περίειμι νόον καὶ ἐπίφρονα[1] μῆτιν,
εἴ κεν ἀϋσταλέος, κακὰ εἱμένος ἐν μεγάροισιν
δαινύῃ; ἄνθρωποι δὲ μινυνθάδιοι τελέθουσιν.
ὃς μὲν ἀπηνὴς αὐτὸς ἔῃ καὶ ἀπηνέα εἰδῇ,
τῷ δὲ καταρῶνται πάντες βροτοὶ ἄλγε' ὀπίσσω
ζωῷ, ἀτὰρ τεθνεῶτί γ' ἐφεψιόωνται ἅπαντες·
ὃς δ' ἂν ἀμύμων αὐτὸς ἔῃ καὶ ἀμύμονα εἰδῇ,
τοῦ μέν τε κλέος εὐρὺ διὰ ξεῖνοι φορέουσι
πάντας ἐπ' ἀνθρώπους, πολλοί τέ μιν ἐσθλὸν ἔειπον."

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

"Ὦ γύναι αἰδοίη Λαερτιάδεω Ὀδυσῆος,
ἦ τοι ἐμοὶ χλαῖναι καὶ ῥήγεα σιγαλόεντα
ἤχθεθ', ὅτε πρῶτον Κρήτης ὄρεα νιφόεντα
νοσφισάμην ἐπὶ νηὸς ἰὼν ὀλιχηρέτμοιο,
κείω δ' ὡς τὸ πάρος περ ἀΰπνους νύκτας ἴαυον·
πολλὰς γὰρ δὴ νύκτας ἀεικελίῳ ἐνὶ κοίτῃ
ἄεσα καί τ' ἀνέμεινα ἐΰθρονον Ἠῶ δῖαν.
οὐδέ τί μοι ποδάνιπτρα ποδῶν ἐπιήρανα θυμῷ
γίγνεται· οὐδὲ γυνὴ ποδὸς ἅψεται ἡμετέροιο
τάων αἵ τοι δῶμα κάτα δρήστειραι ἔασιν,
εἰ μή τις γρηῢς ἔστι παλαιή, κεδνὰ ἰδυῖα,
ἥ τις δὴ τέτληκε τόσα φρεσὶν ὅσσα τ' ἐγώ περ·
τῇ δ' οὐκ ἂν φθονέοιμι ποδῶν ἅψασθαι ἐμεῖο."[2]

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
"Ξεῖνε φίλ'· οὐ γάρ πώ τις ἀνὴρ πεπνυμένος ὧδε
ξείνων τηλεδαπῶν φιλίων ἐμὸν ἵκετο δῶμα,
ὡς σὺ μάλ' εὐφραδέως πεπνυμένα πάντ' ἀγορεύεις·

[1] ἐπίφρονα: ἐχέφρονα.
[2] Lines 346–8 were rejected by Aristarchus.

pain; naught thereafter shall he accomplish here, how fierce soever his wrath. For how shalt thou learn of me, stranger, whether I in any wise excel other women in wit and prudent counsel, if all unkempt and clad in poor raiment thou sittest at meat in my halls? Men are but short-lived. If one be himself hard, and have a hard heart, on him do all mortal men invoke woes for the time to come, while he still lives, and when he is dead all men mock at him. But if one be blameless and have a blameless heart, his fame do strangers bear far and wide among all men, and many call him a true man."

Then Odysseus of many wiles answered her, and said: "Honoured wife of Odysseus, son of Laertes, verily cloaks and bright coverlets became hateful in my eyes on the day when first I left behind me the snowy mountains of Crete, as I fared on my long-oared ship. Nay, I will lie, as in time past I was wont to rest through sleepless nights; for many a night have I lain upon a foul bed and waited for the bright-throned Dawn. Aye, and baths for the feet give my heart no pleasure, nor shall any woman touch my foot of all those who are serving-women in thy hall, unless there is some old, true-hearted dame who has suffered in her heart as many woes as I; such an one I would not grudge to touch my feet."

Then wise Penelope answered him again: "Dear stranger, never yet has a man discreet as thou, of those who are strangers from afar, come to my house as a more welcome guest, so wise and prudent are all thy words. I have an old dame with a heart of

ἔστι δέ μοι γρηῢς πυκινὰ φρεσὶ μήδε' ἔχουσα,
ἥ κεῖνον δύστηνον ἐϋ τρέφεν ἠδ' ἀτίταλλε,
δεξαμένη χείρεσσ', ὅτε μιν πρῶτον τέκε μήτηρ,
ἥ σε πόδας νίψει, ὀλιγηπελέουσά περ ἔμπης.
ἀλλ' ἄγε νῦν ἀνστᾶσα, περίφρων Εὐρύκλεια,
νίψον σοῖο ἄνακτος ὁμήλικα· καί που Ὀδυσσεὺς
ἤδη τοιόσδ' ἐστὶ πόδας τοιόσδε τε χεῖρας·
αἶψα γὰρ ἐν κακότητι βροτοὶ καταγηράσκουσιν."
Ὣς ἄρ' ἔφη, γρηῢς δὲ κατέσχετο χερσὶ πρόσωπα,
δάκρυα δ' ἔκβαλε θερμά, ἔπος δ' ὀλοφυδνὸν ἔειπεν·
"Ὤ μοι ἐγὼ σέο, τέκνον, ἀμήχανος· ἦ σε περὶ Ζεὺς
ἀνθρώπων ἤχθηρε θεουδέα θυμὸν ἔχοντα.
οὐ γάρ πώ τις τόσσα βροτῶν Διὶ τερπικεραύνῳ
πίονα μηρί' ἔκη' οὐδ' ἑξαίτους ἑκατόμβας,
ὅσσα σὺ τῷ ἐδίδους, ἀρώμενος ἦος ἵκοιο
γῆράς τε λιπαρὸν θρέψαιό τε φαίδιμον υἱόν·
νῦν δέ τοι οἴῳ πάμπαν ἀφείλετο νόστιμον ἦμαρ.
οὕτω που καὶ κείνῳ ἐφεψιόωντο γυναῖκες
ξείνων τηλεδαπῶν, ὅτε τευ κλυτὰ δώματ' ἵκοιτο,
ὡς σέθεν αἱ κύνες αἴδε καθεψιόωνται ἅπασαι,
τάων νῦν λώβην τε καὶ αἴσχεα πόλλ' ἀλεείνων
οὐκ ἐάας νίζειν· ἐμὲ δ' οὐκ ἀέκουσαν ἄνωγε
κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια.
τῷ σε πόδας νίψω ἅμα τ' αὐτῆς Πηνελοπείης
καὶ σέθεν εἵνεκ', ἐπεί μοι ὀρώρεται ἔνδοθι θυμὸς
κήδεσιν. ἀλλ' ἄγε νῦν ξυνίει ἔπος, ὅττι κεν εἴπω·
πολλοὶ δὴ ξεῖνοι ταλαπείριοι ἐνθάδ' ἵκοντο,
ἀλλ' οὔ πώ τινά φημι ἐοικότα ὧδε ἰδέσθαι
ὡς σὺ δέμας φωνήν τε πόδας τ' Ὀδυσῆϊ ἔοικας."

[1] The old nurse at first addresses the absent Odysseus, but in line 370 turns to the stranger present before her.

understanding in her breast, who lovingly nursed and cherished my hapless husband, and took him in her arms on the day when his mother bore him. She shall wash thy feet, weak with age though she be. Come now, wise Eurycleia, arise and wash the feet of one of like age with thy master. Even such as his are now haply the feet of Odysseus, and such his hands, for quickly do men grow old in evil fortune."

So she spoke, and the old woman hid her face in her hands and let fall hot tears, uttering words of lamentation:

"Ah, woe is me, child, because of thee, for that I can do naught. Surely Zeus hated thee above all men, though thou hadst a god-fearing heart. For never yet did any mortal burn to Zeus, who hurls the thunderbolt, so many fat thigh-pieces or so many choice hecatombs as thou gavest him, with prayers that thou mightest reach a sleek old age and rear thy glorious son. But lo, now, from thee alone has he wholly cut off the day of thy returning. Even thus, I ween, did women mock at him too,[1] in a strange and distant land, when he came to some man's glorious house, as these shameless creatures here all mock at thee. It is to shun insult now from them and their many taunts that thou dost not suffer them to wash thy feet, but me, who am nothing loath, has the daughter of Icarius, wise Penelope, bidden to wash thee. Therefore will I wash thy feet, both for Penelope's own sake and for thine, for the heart within me is stirred with sorrow. But come now, hearken to the word that I shall speak. Many sore-tried strangers have come hither, but I declare that never yet have I seen any man so like another as thou in form, and in voice, and in feet art like Odysseus."

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ὦ γρηῦ, οὕτω φασὶν ὅσοι ἴδον ὀφθαλμοῖσιν
ἡμέας ἀμφοτέρους, μάλα εἰκέλω ἀλλήλοιϊν
ἔμμεναι, ὡς σύ περ αὐτὴ ἐπιφρονέουσ' ἀγορεύεις."
Ὣς ἄρ' ἔφη, γρηὺς δὲ λέβητ' ἔλε παμφανόωντα,
τοῦ πόδας ἐξαπένιζεν, ὕδωρ δ' ἐνεχεύατο πουλὺ
ψυχρόν, ἔπειτα δὲ θερμὸν ἐπήφυσεν. αὐτὰρ Ὀδυσσεὺς
ἷζεν ἐπ' ἐσχαρόφιν, ποτὶ δὲ σκότον ἐτράπετ' αἶψα·
αὐτίκα γὰρ κατὰ θυμὸν ὀΐσατο, μή ἑ λαβοῦσα
οὐλὴν ἀμφράσσαιτο καὶ ἀμφαδὰ ἔργα γένοιτο.
νίζε δ' ἄρ' ἆσσον ἰοῦσα ἄναχθ' ἑόν· αὐτίκα δ' ἔγνω
οὐλήν, τήν ποτέ μιν σῦς ἤλασε λευκῷ ὀδόντι
Παρνησόνδ' ἐλθόντα μετ' Αὐτόλυκόν τε καὶ υἷας,
μητρὸς ἑῆς πάτερ' ἐσθλόν, ὃς ἀνθρώπους ἐκέκαστο
κλεπτοσύνῃ θ' ὅρκῳ τε· θεὸς δέ οἱ αὐτὸς ἔδωκεν
Ἑρμείας· τῷ γὰρ κεχαρισμένα μηρία καῖεν
ἀρνῶν ἠδ' ἐρίφων· ὁ δέ οἱ πρόφρων ἅμ' ὀπήδει.
Αὐτόλυκος δ' ἐλθὼν Ἰθάκης ἐς πίονα δῆμον
παῖδα νέον γεγαῶτα κιχήσατο θυγατέρος ἧς·
τόν ῥά οἱ Εὐρύκλεια φίλοις ἐπὶ γούνασι θῆκε
παυομένῳ δόρποιο, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"Αὐτόλυκ', αὐτὸς νῦν ὄνομ' εὕρεο ὅττι κε θῇαι
παιδὸς παιδὶ φίλῳ· πολυάρητος δέ τοί ἐστιν."
Τὴν δ' αὖτ' Αὐτόλυκος ἀπαμείβετο φώνησέν τε·
"Γαμβρὸς ἐμὸς θυγάτηρ τε, τίθεσθ' ὄνομ' ὅττι κεν εἴπω·
πολλοῖσιν γὰρ ἐγώ γε ὀδυσσάμενος τόδ' ἱκάνω,
ἀνδράσιν ἠδὲ γυναιξὶν ἀνὰ χθόνα πουλυβότειραν·[1]

[1] πουλυβότειραν : βωτιάνειραν.

Then Odysseus of many wiles answered her, and said: "Old dame, so say all men whose eyes have beheld us two, that we are very like each other, even as thou thyself dost note and say."

So he spoke, and the old dame took the shining cauldron with water wherefrom she was about to wash his feet, and poured in cold water in plenty, and then added thereto the warm. But Odysseus sat him down away from the hearth and straightway turned himself toward the darkness, for he at once had a foreboding at heart that, as she touched him, she might note a scar, and the truth be made manifest. So she drew near and began to wash her lord, and straightway knew the scar of the wound which long ago a boar had dealt him with his white tusk, when Odysseus had gone to Parnassus to visit Autolycus and the sons of Autolycus, his mother's noble father, who excelled all men in thievery and in oaths. It was a god himself that had given him this skill, even Hermes, for to him he was wont to burn acceptable sacrifices of the thighs of lambs and kids; so Hermes befriended him with a ready heart. Now Autolycus, on coming once to the rich land of Ithaca, had found his daughter's son a babe new-born, and when he was finishing his supper, Eurycleia laid the child upon his knees and spoke, and addressed him:

"Autolycus, find now thyself a name to give to thy child's own child; be sure he has long been prayed for."

Then Autolycus answered her, and said: "My daughter's husband and my daughter, give him whatsoever name I say. Lo, inasmuch as I am come hither as one that has been angered with many, both men and women, over the fruitful earth,

τῷ δ' Ὀδυσεὺς ὄνομ' ἔστω ἐπώνυμον· αὐτὰρ ἐγώ γε,
ὁππότ' ἂν ἡβήσας μητρῴϊον ἐς μέγα δῶμα
ἔλθῃ Παρνησόνδ', ὅθι πού μοι κτήματ' ἔασι,
τῶν οἱ ἐγὼ δώσω καί μιν χαίροντ' ἀποπέμψω."
Τῶν ἕνεκ' ἦλθ' Ὀδυσεύς, ἵνα οἱ πόροι ἀγλαὰ δῶρα.
τὸν μὲν ἄρ' Αὐτόλυκός τε καὶ υἱέες Αὐτολύκοιο
χερσίν τ' ἠσπάζοντο ἔπεσσί τε μειλιχίοισι·
μήτηρ δ' Ἀμφιθέη μητρὸς περιφῦσ' Ὀδυσῆϊ
κύσσ' ἄρα μιν κεφαλήν τε καὶ ἄμφω φάεα καλά.
Αὐτόλυκος δ' υἱοῖσιν ἐκέκλετο κυδαλίμοισι
δεῖπνον ἐφοπλίσσαι· τοὶ δ' ὀτρύνοντος ἄκουσαν,
αὐτίκα δ' εἰσάγαγον βοῦν ἄρσενα πενταέτηρον·
τὸν δέρον ἀμφί θ' ἕπον, καί μιν διέχευαν ἅπαντα,
μίστυλλόν τ' ἄρ' ἐπισταμένως πεῖράν τ' ὀβελοῖσιν,
ὤπτησάν τε περιφραδέως, δάσσαντό τε μοίρας.
ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης·
ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
δὴ τότε κοιμήσαντο καὶ ὕπνου δῶρον ἕλοντο.
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
βάν ῥ' ἴμεν ἐς θήρην, ἠμὲν κύνες ἠδὲ καὶ αὐτοὶ
υἱέες Αὐτολύκου· μετὰ τοῖσι δὲ δῖος Ὀδυσσεὺς
ἤϊεν· αἰπὺ δ' ὄρος προσέβαν καταειμένον ὕλῃ
Παρνησοῦ, τάχα δ' ἵκανον πτύχας ἠνεμοέσσας.
Ἥλιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας
ἐξ ἀκαλαρρείταο βαθυρρόου Ὠκεανοῖο,
οἱ δ' ἐς βῆσαν ἵκανον ἐπακτῆρες· πρὸ δ' ἄρ' αὐτῶν
ἴχνι' ἐρευνῶντες κύνες ἤϊσαν, αὐτὰρ ὄπισθεν
υἱέες Αὐτολύκου· μετὰ τοῖσι δὲ δῖος Ὀδυσσεὺς

therefore let the name by which the child is named be Odysseus.[1] And for my part, when he is a man grown and comes to the great house of his mother's kin at Parnassus, where are my possessions, I will give him thereof and send him back rejoicing."

It was for this reason that Odysseus had come, that Autolycus might give him the glorious gifts. And Autolycus and the sons of Autolycus clasped his hands in welcome and greeted him with gentle words, and Amphithea, his mother's mother, took Odysseus in her arms and kissed his head and both his beautiful eyes. But Autolycus called to his glorious sons to make ready the meal, and they hearkened to his call. At once they led in a bull, five years old, which they flayed and dressed, and cut up all the limbs. Then they sliced these cunningly and pierced them with spits, and roasted them skilfully and distributed the portions. So, then, all day long till set of sun they feasted, nor did their hearts lack aught of the equal feast. But when the sun set and darkness came on they lay down to rest and took the gift of sleep.

But as soon as early Dawn appeared, the rosy-fingered, they went forth to the hunt, the hounds and the sons of Autolycus too, and with them went goodly Odysseus. Up the steep mountain Parnassus, clothed with forests, they climbed, and presently reached its windy hollows. The sun was now just striking on the fields, as he rose from softly-gliding, deep-flowing Oceanus, when the beaters came to a glade. Before them went the hounds, tracking the scent, and behind them the sons of Autolycus, and among these the goodly Odysseus followed, close

[1] Or "Child of Wrath"; see the note on i. 62.

ἤϊεν ἄγχι κυνῶν, κραδάων δολιχόσκιον ἔγχος.
ἔνθα δ' ἄρ' ἐν λόχμῃ πυκινῇ κατέκειτο μέγας σῦς·
τὴν μὲν ἄρ' οὔτ' ἀνέμων διαεὶ μένος ὑγρὸν ἀέντων,
οὔτε μιν Ἠέλιος φαέθων ἀκτῖσιν ἔβαλλεν,
οὔτ' ὄμβρος περάασκε διαμπερές· ὣς ἄρα πυκνὴ
ἦεν, ἀτὰρ φύλλων ἐνέην χύσις ἤλιθα πολλή.
τὸν δ' ἀνδρῶν τε κυνῶν τε περὶ κτύπος ἦλθε ποδοῖιν,
ὡς ἐπάγοντες ἐπῆσαν· ὁ δ' ἀντίος ἐκ ξυλόχοιο
φρίξας εὖ λοφιήν, πῦρ δ' ὀφθαλμοῖσι δεδορκώς,
στῆ ῥ' αὐτῶν σχεδόθεν· ὁ δ' ἄρα πρώτιστος Ὀδυσσεὺς
ἔσσυτ' ἀνασχόμενος δολιχὸν δόρυ χειρὶ παχείῃ,
οὐτάμεναι μεμαώς· ὁ δέ μιν φθάμενος ἔλασεν σῦς
γουνὸς ὕπερ, πολλὸν δὲ διήφυσε σαρκὸς ὀδόντι
λικριφὶς ἀΐξας, οὐδ' ὀστέον ἵκετο φωτός.
τὸν δ' Ὀδυσεὺς οὔτησε τυχὼν κατὰ δεξιὸν ὦμον,
ἀντικρὺ δὲ διῆλθε φαεινοῦ δουρὸς ἀκωκή·
κὰδ δ' ἔπεσ' ἐν κονίῃσι μακών, ἀπὸ δ' ἔπτατο θυμός.
τὸν μὲν ἄρ' Αὐτολύκου παῖδες φίλοι ἀμφεπένοντο,
ὠτειλὴν δ' Ὀδυσῆος ἀμύμονος ἀντιθέοιο
δῆσαν ἐπισταμένως, ἐπαοιδῇ δ' αἷμα κελαινὸν
ἔσχεθον, αἶψα δ' ἵκοντο φίλου πρὸς δώματα πατρός.
τὸν μὲν ἄρ' Αὐτόλυκός τε καὶ υἱέες Αὐτολύκοιο
εὖ ἰησάμενοι ἠδ' ἀγλαὰ δῶρα πορόντες
καρπαλίμως χαίροντα φίλην ἐς πατρίδ' [1] ἔπεμπον
εἰς Ἰθάκην. τῷ μέν ῥα πατὴρ καὶ πότνια μήτηρ
χαῖρον νοστήσαντι καὶ ἐξερέειναν ἕκαστα,
οὐλὴν ὅττι πάθοι· ὁ δ' ἄρα σφίσιν εὖ κατέλεξεν
ὥς μιν θηρεύοντ' ἔλασεν σῦς λευκῷ ὀδόντι,
Παρνησόνδ' ἐλθόντα σὺν υἱάσιν Αὐτολύκοιο.
Τὴν γρηὺς χείρεσσι καταπρηνέσσι λαβοῦσα

[1] φίλην ἐς πατρίδ' : φίλως χαίροντες.

upon the hounds, brandishing his long spear. Now thereby a great wild boar was lying in a thick lair, through which the strength of the wet winds could never blow nor the rays of the bright sun beat, nor could the rain pierce through it, so thick it was; and fallen leaves were there in plenty. Then about the boar there came the noise of the feet of men and dogs as they pressed on in the chase, and forth from his lair he came against them with bristling back and eyes flashing fire, and stood there at bay close before them. Then first of all Odysseus rushed on, holding his long spear on high in his stout hand, eager to smite him; but the boar was too quick for him and struck him above the knee, charging upon him sideways, and with his tusk tore a long gash in the flesh, but did not reach the bone of the man. But Odysseus with sure aim smote him on the right shoulder, and clear through went the point of the bright spear, and the boar fell in the dust with a cry, and his life flew from him. Then the dear sons of Autolycus busied themselves with the carcase, and the wound of noble, god-like Odysseus they bound up skilfully, and checked the black blood with a charm, and straightway returned to the house of their dear father. And when Autolycus and the sons of Autolycus had fully healed him, and had given him glorious gifts, they quickly sent him back with joy to his native land, to Ithaca. Then his father and his honoured mother rejoiced at his return, and asked him all the story, how he got his wound; and he told them all the truth, how, while he was hunting, a boar had struck him with his white tusk when he had gone to Parnassus with the sons of Autolycus.

This scar the old dame, when she had taken the

γνῶ ῥ' ἐπιμασσαμένη, πόδα δὲ προέηκε φέρεσθαι·
ἐν δὲ λέβητι πέσε κνήμη, κανάχησε δὲ χαλκός,
ἂψ δ' ἑτέρωσ' ἐκλίθη· τὸ δ' ἐπὶ χθονὸς ἐξέχυθ' ὕδωρ. 470
τὴν δ' ἄμα χάρμα καὶ ἄλγος ἕλε φρένα, τὼ δέ οἱ ὄσσε
δακρυόφι πλῆσθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.
ἀψαμένη δὲ γενείου Ὀδυσσῆα προσέειπεν·
"Ἦ μᾶλ' Ὀδυσσεύς ἐσσι, φίλον τέκος· οὐδέ σ' ἐγώ γε
πρὶν ἔγνων, πρὶν πάντα ἄνακτ' ἐμὸν ἀμφαφάασθαι." 475
Ἦ καὶ Πηνελόπειαν ἐσέδρακεν ὀφθαλμοῖσι,
πεφραδέειν ἐθέλουσα φίλον πόσιν ἔνδον ἐόντα.
ἡ δ' οὔτ' ἀθρῆσαι δύνατ' ἀντίη οὔτε νοῆσαι·
τῇ γὰρ Ἀθηναίη νόον ἔτραπεν· αὐτὰρ Ὀδυσσεὺς
χεῖρ' ἐπιμασσάμενος φάρυγος λάβε δεξιτερῆφι, 480
τῇ δ' ἑτέρῃ ἔθεν ἆσσον ἐρύσσατο φώνησέν τε.
"Μαῖα, τίη μ' ἐθέλεις ὀλέσαι; σὺ δέ μ' ἔτρεφες αὐτὴ
τῷ σῷ ἐπὶ μαζῷ· νῦν δ' ἄλγεα πολλὰ μογήσας
ἤλυθον εἰκοστῷ ἔτεϊ ἐς πατρίδα γαῖαν.
ἀλλ' ἐπεὶ ἐφράσθης καί τοι θεὸς ἔμβαλε θυμῷ, 485
σίγα, μή τίς τ' ἄλλος ἐνὶ μεγάροισι πύθηται.
ὧδε γὰρ ἐξερέω, καὶ μὴν [1] τετελεσμένον ἔσται·
εἴ χ' ὑπ' ἐμοί γε θεὸς δαμάσῃ μνηστῆρας ἀγαυούς,
οὐδὲ τροφοῦ οὔσης σεῦ ἀφέξομαι, ὁππότ' ἂν ἄλλας
δμῳὰς ἐν μεγάροισιν ἐμοῖς κτείνωμι γυναῖκας." 490
Τὸν δ' αὖτε προσέειπε περίφρων Εὐρύκλεια·
"Τέκνον ἐμόν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
οἶσθα μὲν οἷον ἐμὸν μένος ἔμπεδον οὐδ' ἐπιεικτόν,
ἔξω δ' ὡς ὅτε τις στερεὴ λίθος ἠὲ σίδηρος.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν· 495

[1] καὶ μὴν : τὸ δὲ καί.

limb in the flat of her hands, knew by the touch, and she let fall the foot. Into the basin the leg fell, and the brazen vessel rang. Over it tilted, and the water was spilled upon the ground. Then upon her soul came joy and grief in one moment, and both her eyes were filled with tears and the flow of her voice was checked. But she touched the chin of Odysseus, and said:

"Verily thou art Odysseus, dear child, and I knew thee not, till I had handled all the body of my lord."

She spoke, and with her eyes looked toward Penelope, fain to show her that her dear husband was at home. But Penelope could not meet her glance nor understand, for Athene had turned her thoughts aside. But Odysseus, feeling for the woman's throat, seized it with his right hand, and with the other drew her closer to him, and said:

"Mother, why wilt thou destroy me? Thou didst thyself nurse me at this thy breast, and now after many grievous toils I am come in the twentieth year to my native land. But since thou hast found me out, and a god has put this in thy heart, be silent lest any other in the halls learn hereof. For thus will I speak out to thee, and verily it shall be brought to pass: if a god shall subdue the lordly wooers unto me, I will not spare thee, my nurse though thou art, when I slay the other serving-women in my halls."

Then wise Eurycleia answered him: "My child, what a word has escaped the barrier of thy teeth! Thou knowest how firm my spirit is and unyielding: I shall be as close as hard stone or iron. And another thing will I tell thee, and do thou lay it to

εἴ χ' ὑπὸ σοί γε θεὸς δαμάσῃ μνηστῆρας ἀγαυούς,
δὴ τότε τοι καταλέξω ἐνὶ μεγάροισι γυναῖκας,
αἵ τέ σ' ἀτιμάζουσι καὶ αἵ νηλείτιδές εἰσι."

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Μαῖα, τίη δὲ σὺ τὰς μυθήσεαι; οὐδέ τί σε χρή.
εὖ νυ καὶ αὐτὸς ἐγὼ φράσομαι καὶ εἴσομ' ἑκάστην·
ἀλλ' ἔχε σιγῇ μῦθον, ἐπίτρεψον δὲ θεοῖσιν."

Ὣς ἄρ' ἔφη, γρηῢς δὲ διὲκ μεγάροιο βεβήκει
οἰσομένη ποδάνιπτρα· τὰ γὰρ πρότερ' ἔκχυτο πάντα.
αὐτὰρ ἐπεὶ νίψεν τε καὶ ἤλειψεν λίπ' ἐλαίῳ,
αὖτις ἄρ' ἀσσοτέρω πυρὸς ἕλκετο δίφρον Ὀδυσσεὺς
θερσόμενος, οὐλὴν δὲ κατὰ ῥακέεσσι κάλυψε.

Τοῖσι δὲ μύθων ἦρχε περίφρων Πηνελόπεια·
"Ξεῖνε, τὸ μέν σ' ἔτι τυτθὸν ἐγὼν εἰρήσομαι αὐτή·
καὶ γὰρ δὴ κοίτοιο τάχ' ἔσσεται ἡδέος ὥρη,
ὅν τινά γ' ὕπνος ἕλοι γλυκερός, καὶ κηδόμενόν περ.
αὐτὰρ ἐμοὶ καὶ πένθος ἀμέτρητον πόρε δαίμων·
ἤματα μὲν γὰρ τέρπομ' ὀδυρομένη, γοόωσα,
ἔς τ' ἐμὰ ἔργ' ὁρόωσα καὶ ἀμφιπόλων ἐνὶ οἴκῳ·
αὐτὰρ ἐπὴν νὺξ ἔλθῃ, ἕλῃσί τε κοῖτος ἅπαντας,
κεῖμαι ἐνὶ λέκτρῳ, πυκιναὶ δέ μοι ἀμφ' ἀδινὸν κῆρ
ὀξεῖαι μελεδῶνες ὀδυρομένην ἐρέθουσιν.
ὡς δ' ὅτε Πανδαρέου κούρη, χλωρηῒς ἀηδών,
καλὸν ἀείδῃσιν ἔαρος νέον ἱσταμένοιο,
δενδρέων ἐν πετάλοισι καθεζομένη πυκινοῖσιν,
ἥ τε θαμὰ τρωπῶσα χέει πολυηχέα φωνήν,
παῖδ' ὀλοφυρομένη Ἴτυλον φίλον, ὅν ποτε χαλκῷ

heart. If a god shall subdue the lordly wooers unto thee, then will I name over to thee the women in thy halls, which ones dishonour thee, and which are guiltless."

Then Odysseus of many wiles answered her, and said: "Mother, why, pray, wilt thou speak of them? Thou needest not at all. Of myself will I mark them well, and come to know each one. Nay, keep the matter to thyself, and leave the issue to the gods."

So he spoke, and the old woman went forth through the hall to bring water for his feet, for all the first was spilled. And when she had washed him, and anointed him richly with oil, Odysseus again drew his chair nearer to the fire to warm himself, and hid the scar with his rags.

Then wise Penelope was the first to speak, saying: "Stranger, this little thing further will I ask thee myself, for it will soon be the hour for pleasant rest, for him at least on whom sweet sleep may come despite his care. But to me has a god given sorrow that is beyond all measure, for day by day I find my joy in mourning and lamenting, while looking to my household tasks and those of my women in the house, but when night comes and sleep lays hold of all, I lie upon my bed, and sharp cares, crowding close about my throbbing heart, disquiet me, as I mourn. Even as when the daughter of Pandareus, the nightingale of the greenwood,[1] sings sweetly, when spring is newly come, as she sits perched amid the thick leafage of the trees, and with many trilling notes pours forth her rich voice in wailing for her child, dear Itylus, whom she had one day slain with

[1] So the scholiast, ἡ ἐν χλωροῖς διατρίβουσα. Others understand the word of the colour of the bird itself.

κτεῖνε δι' ἀφραδίας, κοῦρον Ζήθοιο ἄνακτος,
ὡς καὶ ἐμοὶ δίχα θυμὸς ὀρώρεται ἔνθα καὶ ἔνθα,
ἠὲ μένω παρὰ παιδὶ καὶ ἔμπεδα πάντα φυλάσσω,
κτῆσιν ἐμήν, δμῳάς τε καὶ ὑψερεφὲς μέγα δῶμα,
εὐνήν τ' αἰδομένη πόσιος δήμοιό τε φῆμιν,
ἦ ἤδη ἅμ' ἕπωμαι Ἀχαιῶν ὅς τις ἄριστος
μνᾶται ἐνὶ μεγάροισι, πορὼν ἀπερείσια ἕδνα.
παῖς δ' ἐμὸς ἧος ἔην ἔτι νήπιος ἠδὲ χαλίφρων,
γήμασθ' οὔ μ' εἴα πόσιος κατὰ δῶμα λιποῦσαν·
νῦν δ' ὅτε δὴ μέγας ἐστὶ καὶ ἥβης μέτρον ἱκάνει,
καὶ δή μ' ἀρᾶται πάλιν ἐλθέμεν ἐκ μεγάροιο,
κτήσιος ἀσχαλόων, τήν οἱ κατέδουσιν Ἀχαιοί.
ἀλλ' ἄγε μοι τὸν ὄνειρον ὑπόκριναι καὶ ἄκουσον.
χῆνές μοι κατὰ οἶκον ἐείκοσι πυρὸν ἔδουσιν
ἐξ ὕδατος, καί τέ σφιν ἰαίνομαι εἰσορόωσα·
ἐλθὼν δ' ἐξ ὄρεος μέγας αἰετὸς ἀγκυλοχείλης
πᾶσι κατ' αὐχένας ἧξε καὶ ἔκτανεν· οἱ δ' ἐκέχυντο
ἀθρόοι ἐν μεγάροις, ὁ δ' ἐς αἰθέρα δῖαν ἀέρθη.
αὐτὰρ ἐγὼ κλαῖον καὶ ἐκώκυον ἔν περ ὀνείρῳ,
ἀμφὶ δ' ἔμ' ἠγερέθοντο ἐϋπλοκαμῖδες Ἀχαιαί,
οἴκτρ' ὀλοφυρομένην ὅ μοι αἰετὸς ἔκτανε χῆνας.
ἂψ δ' ἐλθὼν κατ' ἄρ' ἕζετ' ἐπὶ προὔχοντι μελάθρῳ,
φωνῇ δὲ βροτέῃ κατερήτυε φώνησέν τε·
" ' Θάρσει, Ἰκαρίου κούρη τηλεκλειτοῖο·
οὐκ ὄναρ, ἀλλ' ὕπαρ ἐσθλόν, ὅ τοι τετελεσμένον ἔσται.
χῆνες μὲν μνηστῆρες, ἐγὼ δέ τοι αἰετὸς ὄρνις

the sword unwittingly, Itylus, the son of king Zethus; even so my heart sways to and fro in doubt, whether to abide with my son and keep all things safe, my possessions, my slaves, and my great, high-roofed house, respecting the bed of my husband and the voice of the people, or to go now with him whosoever is best of the Achaeans, who woos me in the halls and offers bride-gifts past counting. Furthermore my son, so long as he was a child and slack of wit, would not suffer me to marry and leave the house of my husband; but now that he is grown and has reached the bounds of manhood, lo, he even prays me to go back again from these halls, being vexed for his substance that the Achaeans devour to his cost. But come now, hear this dream of mine, and interpret it for me. Twenty geese I have in the house that come forth from the water[1] and eat wheat, and my heart warms with joy as I watch them. But forth from the mountain there came a great eagle with crooked beak and broke all their necks and killed them; and they lay strewn in a heap in the halls, while he was borne aloft to the bright sky. Now for my part I wept and wailed, in a dream though it was, and round me thronged the fair-tressed Achaean women, as I grieved piteously because the eagle had slain my geese. Then back he came and perched upon a projecting roof-beam, and with the voice of a mortal man checked my weeping, and said:

"'Be of good cheer, daughter of far-famed Icarius; this is no dream, but a true vision of good which shall verily find fulfilment. The geese are the wooers, and I, that before was the eagle, am now

[1] Others take ἐξ ὕδατος closely with πυρόν, "eat wheat out of the water-trough."

ἦα πάρος, νῦν αὖτε τεὸς πόσις εἰλήλουθα,
ὃς πᾶσι μνηστῆρσιν ἀεικέα πότμον ἐφήσω.'
"'Ὣς ἔφατ', αὐτὰρ ἐμὲ μελιηδὴς ὕπνος ἀνῆκε·
παπτήνασα δὲ χῆνας ἐνὶ μεγάροισι νόησα
πυρὸν ἐρεπτομένους παρὰ πύελον, ἦχι πάρος περ."
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ὦ γύναι, οὔ πως ἔστιν ὑποκρίνασθαι ὄνειρον
ἄλλῃ ἀποκλίναντ', ἐπεὶ ἦ ῥά τοι αὐτὸς Ὀδυσσεὺς
πέφραδ' ὅπως τελέει· μνηστῆρσι δὲ φαίνετ' ὄλεθρος
πᾶσι μάλ', οὐδέ κέ τις θάνατον καὶ κῆρας ἀλύξει."
Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
"Ξεῖν', ἦ τοι μὲν ὄνειροι ἀμήχανοι ἀκριτόμυθοι
γίγνοντ', οὐδέ τι πάντα τελείεται ἀνθρώποισι.
δοιαὶ γάρ τε πύλαι ἀμενηνῶν εἰσὶν ὀνείρων·
αἱ μὲν γὰρ κεράεσσι τετεύχαται, αἱ δ' ἐλέφαντι·
τῶν οἳ μέν κ' ἔλθωσι διὰ πριστοῦ ἐλέφαντος,
οἵ ῥ' ἐλεφαίρονται, ἔπε' ἀκράαντα φέροντες·
οἱ δὲ διὰ ξεστῶν κεράων ἔλθωσι θύραζε,
οἵ ῥ' ἔτυμα κραίνουσι, βροτῶν ὅτε κέν τις ἴδηται.
ἀλλ' ἐμοὶ οὐκ ἐντεῦθεν ὀΐομαι αἰνὸν ὄνειρον
ἐλθέμεν· ἦ κ' ἀσπαστὸν ἐμοὶ καὶ παιδὶ γένοιτο.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
ἦδε δὴ ἠὼς εἶσι δυσώνυμος, ἥ μ' Ὀδυσῆος
οἴκου ἀποσχήσει· νῦν γὰρ καταθήσω ἄεθλον,
τοὺς πελέκεας, τοὺς κεῖνος ἐνὶ μεγάροισιν ἑοῖσιν
ἵστασχ' ἐξείης, δρυόχους ὥς, δώδεκα πάντας·

again come back as thy husband, who will let loose a cruel doom upon all the wooers.'

"So he spoke, and sweet sleep released me, and looking about I saw the geese in the halls, feeding on wheat beside the trough, where they had before been wont to feed."

Then Odysseus of many wiles answered her and said: "Lady, in no wise is it possible to wrest this dream aside and give it another meaning, since verily Odysseus himself has shewn thee how he will bring it to pass. For the wooers' destruction is plain to see, for one and all; not one of them shall escape death and the fates."

Then wise Penelope answered him again: "Stranger, dreams verily are baffling and unclear of meaning, and in no wise do they find fulfilment in all things for men. For two are the gates of shadowy dreams, and one is fashioned of horn and one of ivory. Those dreams that pass through the gate of sawn ivory deceive men, bringing words that find no fulfilment.[1] But those that come forth through the gate of polished horn bring true issues to pass, when any mortal sees them. But in my case it was not from thence, methinks, that my strange dream came. Ah, truly it would then have been welcome to me and to my son. But another thing will I tell thee, and do thou lay it to heart. Even now is coming on this morn of evil name which is to cut me off from the house of Odysseus; for now I shall appoint for a contest those axes which he was wont to set up in line in his halls, like props of a ship that is building,

[1] The play upon the words κέρας, "horn," and κραίνω, "fulfil," and upon ἐλέφας, "ivory," and ἐλεφαίρομαι, "deceive," cannot be preserved in English.

στὰς δ' ὅ γε πολλὸν ἄνευθε διαρρίπτασκεν ὀϊστόν.
νῦν δὲ μνηστῆρεσσιν ἄεθλον τοῦτον ἐφήσω·
ὃς δέ κε ῥηΐτατ' ἐντανύσῃ βιὸν ἐν παλάμῃσι
καὶ διοϊστεύσῃ πελέκεων δυοκαίδεκα πάντων,
τῷ κεν ἅμ' ἑσποίμην, νοσφισσαμένη τόδε δῶμα
κουρίδιον, μάλα καλόν, ἐνίπλειον βιότοιο·
τοῦ ποτὲ μεμνήσεσθαι ὀΐομαι ἔν περ ὀνείρῳ."

Τὴν δ' ἀπαμειβόμενος πρόσφη πολύμητις Ὀδυσσεύς·
"Ὦ γύναι αἰδοίη Λαερτιάδεω Ὀδυσῆος,
μηκέτι νῦν ἀνάβαλλε δόμοις ἔνι τοῦτον ἄεθλον·
πρὶν γάρ τοι πολύμητις ἐλεύσεται ἐνθάδ' Ὀδυσσεύς,
πρὶν τούτους τόδε τόξον ἐΰξοον ἀμφαφόωντας
νευρήν τ' ἐντανύσαι διοϊστεῦσαί τε σιδήρου."

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
"Εἴ κ' ἐθέλοις μοι, ξεῖνε, παρήμενος ἐν μεγάροισι
τέρπειν, οὔ κέ μοι ὕπνος ἐπὶ βλεφάροισι χυθείη.
ἀλλ' οὐ γάρ πως ἔστιν ἀΰπνους ἔμμεναι αἰεὶ
ἀνθρώπους· ἐπὶ γάρ τοι ἑκάστῳ μοῖραν ἔθηκαν
ἀθάνατοι θνητοῖσιν ἐπὶ ζείδωρον ἄρουραν.
ἀλλ' ἦ τοι μὲν ἐγὼν ὑπερώϊον εἰσαναβᾶσα
λέξομαι εἰς εὐνήν, ἥ μοι στονόεσσα τέτυκται,
αἰεὶ δάκρυσ' ἐμοῖσι πεφυρμένη, ἐξ οὗ Ὀδυσσεὺς
ὤχετ' ἐποψόμενος Κακοΐλιον οὐκ ὀνομαστήν.
ἔνθα κε λεξαίμην· σὺ δὲ λέξεο τῷδ' ἐνὶ οἴκῳ,
ἢ χαμάδις στορέσας ἤ τοι κατὰ δέμνια θέντων."

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[1] We are to understand, first, that in a trench dug in the earthen floor of the *μέγαρον* twelve axes were set up in a row, their appearance suggesting the blocks or props on

twelve in all, and he would stand afar off and shoot an arrow through them.[1] Now then I shall set this contest before the wooers: whosoever shall most easily string the bow in his hands, and shoot an arrow through all twelve axes, with him will I go and forsake this house of my wedded life, a house most fair and filled with livelihood, which, methinks, I shall ever remember even in my dreams."

Then Odysseus of many wiles answered her, and said: "Honoured wife of Odysseus, son of Laertes, no longer now do thou put off this contest in thy halls; for, I tell thee, Odysseus of many wiles will be here, ere these men, handling this polished bow, shall have strung it, and shot an arrow through the iron."

Then wise Penelope answered him: "If thou couldest but wish, stranger, to sit here in my halls and give me joy, sleep should never be shed over my eyelids. But it is in no wise possible that men should forever be sleepless, for the immortals have appointed a proper time for each thing upon the earth, the giver of grain. But I verily will go to my upper chamber and lay me on my bed, which has become for me a bed of wailings, ever bedewed with my tears, since the day when Odysseus went to see evil Ilios, that should never be named. There will I lay me down, but do thou lie down here in the hall, when thou hast strewn bedding on the floor; or let the maids set a bedstead for thee."

which the keel of a ship was laid in shipbuilding; further, that the metal heads of the axes were so shaped as to leave a hole of some sort (such axes have actually survived from Mycenaean days); and lastly, that an expert archer could shoot an arrow through all twelve holes, the axes being carefully placed in line, as through a sort of tube.

*Ὣς εἰποῦσ' ἀνέβαιν' ὑπερώϊα σιγαλόεντα,*
*οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι.*
*ἐς δ' ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶ*
*κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὄφρα οἱ ὕπνον*
*ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.*

So saying, she went up to her bright upper chamber, not alone, for with her went her handmaids as well. And when she had gone up to her upper chamber with her handmaids, she then bewailed Odysseus, her dear husband, until flashing-eyed Athene cast sweet sleep upon her eyelids.

## Υ

Αὐτὰρ ὁ ἐν προδόμῳ εὐνάζετο δῖος Ὀδυσσεύς·
κὰμ μὲν ἀδέψητον βοέην στόρεσ', αὐτὰρ ὕπερθε
κώεα πόλλ' ὀΐων, τοὺς ἱρεύεσκον Ἀχαιοί·
Εὐρυνόμη δ' ἄρ' ἐπὶ χλαῖναν βάλε κοιμηθέντι.
ἔνθ' Ὀδυσεὺς μνηστῆρσι κακὰ φρονέων ἐνὶ θυμῷ
κεῖτ' ἐγρηγορόων· ταὶ δ' ἐκ μεγάροιο γυναῖκες
ἤϊσαν, αἳ μνηστῆρσιν ἐμισγέσκοντο πάρος περ,
ἀλλήλῃσι γέλω τε καὶ εὐφροσύνην παρέχουσαι.
τοῦ δ' ὠρίνετο θυμὸς ἐνὶ στήθεσσι φίλοισι·
πολλὰ δὲ μερμήριζε κατὰ φρένα καὶ κατὰ θυμόν,
ἠὲ μεταΐξας θάνατον τεύξειεν ἑκάστῃ,
ἦ ἔτ' ἐῷ μνηστῆρσιν ὑπερφιάλοισι μιγῆναι
ὕστατα καὶ πύματα, κραδίη δέ οἱ ἔνδον ὑλάκτει.
ὡς δὲ κύων ἀμαλῇσι περὶ σκυλάκεσσι βεβῶσα
ἄνδρ' ἀγνοιήσασ' ὑλάει μέμονέν τε μάχεσθαι,
ὡς ῥα τοῦ ἔνδον ὑλάκτει ἀγαιομένου κακὰ ἔργα·
στῆθος δὲ πλήξας κραδίην ἠνίπαπε μύθῳ·

"Τέτλαθι δή, κραδίη· καὶ κύντερον ἄλλο ποτ' ἔτλης.
ἤματι τῷ ὅτε μοι μένος ἄσχετος ἤσθιε Κύκλωψ
ἰφθίμους ἑτάρους· σὺ δ' ἐτόλμας, ὄφρα σε μῆτις
ἐξάγαγ' ἐξ ἄντρυο ὀϊόμενον θανέεσθαι."

Ὣς ἔφατ', ἐν στήθεσσι καθαπτόμενος φίλον ἦτορ·
τῷ δὲ μάλ' ἐν πείσῃ κραδίη μένε τετληυῖα

# BOOK XX

But the goodly Odysseus lay down to sleep in the fore-hall of the house. On the ground he spread an undressed ox-hide and above it many fleeces of sheep, which the Achaeans were wont to slay, and Eurynome threw over him a cloak, when he had laid him down. There Odysseus, pondering in his heart evil for the wooers, lay sleepless. And the women came forth from the hall, those that had before been wont to lie with the wooers, making laughter and merriment among themselves. But the heart was stirred in his breast, and much he debated in mind and heart, whether he should rush after them and deal death to each, or suffer them to lie with the insolent wooers for the last and latest time; and his heart growled within him. And as a bitch stands over her tender whelps growling, when she sees a man she does not know, and is eager to fight, so his heart growled within him in his wrath at their evil deeds; but he smote his breast, and rebuked his heart, saying:

"Endure, my heart; a worse thing even than this didst thou once endure on that day when the Cyclops, unrestrained in daring, devoured my mighty comrades; but thou didst endure until craft got thee forth from the cave where thou thoughtest to die."

So he spoke, chiding the heart in his breast, and his heart remained bound[1] within him to endure

[1] So the scholiast, who renders by *ἐν δεσμοῖς*. Others connect *πείσῃ* with *πείθομαι*, and render "in obedience."

νωλεμέως· ἀτὰρ αὐτὸς ἑλίσσετο ἔνθα καὶ ἔνθα.
ὡς δ' ὅτε γαστέρ' ἀνὴρ πολέος πυρὸς αἰθομένοιο,
ἐμπλείην κνίσης τε καὶ αἵματος, ἔνθα καὶ ἔνθα
αἰόλλῃ, μάλα δ' ὦκα λιλαίεται ὀπτηθῆναι,
ὣς ἄρ' ὅ γ' ἔνθα καὶ ἔνθα ἑλίσσετο, μερμηρίζων
ὅππως δὴ μνηστῆρσιν ἀναιδέσι χεῖρας ἐφήσει
μοῦνος ἐὼν πολέσι. σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη
οὐρανόθεν καταβᾶσα· δέμας δ' ἤϊκτο γυναικί·
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπε·
"Τίπτ' αὖτ' ἐγρήσσεις, πάντων περὶ κάμμορε φωτῶν;
οἶκος μέν τοι ὅδ' ἐστί, γυνὴ δέ τοι ἦδ' ἐνὶ οἴκῳ
καὶ πάϊς, οἷόν πού τις ἐέλδεται ἔμμεναι υἷα."
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ναὶ δὴ ταῦτά γε πάντα, θεά, κατὰ μοῖραν ἔειπες·
ἀλλά τί μοι τόδε θυμὸς ἐνὶ φρεσὶ μερμηρίζει,
ὅππως δὴ μνηστῆρσιν ἀναιδέσι χεῖρας ἐφήσω,
μοῦνος ἐών· οἱ δ' αἰὲν ἀολλέες ἔνδον ἔασι.
πρὸς δ' ἔτι καὶ τόδε μεῖζον ἐνὶ φρεσὶ μερμηρίζω·
εἴ περ γὰρ κτείναιμι Διός τε σέθεν τε ἕκητι,
πῇ κεν ὑπεκπροφύγοιμι; τά σε φράζεσθαι ἄνωγα."
Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
"Σχέτλιε, καὶ μέν τίς τε χερείονι πείθεθ' ἑταίρῳ,
ὅς περ θνητός τ' ἐστὶ καὶ οὐ τόσα μήδεα οἶδεν·
αὐτὰρ ἐγὼ θεός εἰμι, διαμπερὲς ἥ σε φυλάσσω
ἐν πάντεσσι πόνοις. ἐρέω δέ τοι ἐξαναφανδόν·
εἴ περ πεντήκοντα λόχοι μερόπων ἀνθρώπων
νῶϊ περισταῖεν, κτεῖναι μεμαῶτες Ἄρηϊ,
καί κεν τῶν ἐλάσαιο βόας καὶ ἴφια μῆλα.

steadfastly; but he himself lay tossing this way and that. And as when a man before a great blazing fire turns swiftly this way and that a paunch full of fat and blood, and is very eager to have it roasted quickly, so Odysseus tossed from side to side, pondering how he might put forth his hands upon the shameless wooers, one man as he was against so many. Then Athene came down from heaven and drew near to him in the likeness of a woman, and she stood above his head, and spoke to him, and said:

"Why now again art thou wakeful, ill-fated above all men? Lo, this is thy house, and here within is thy wife and thy child, such a man, methinks, as any-one might pray to have for his son."

And Odysseus of many wiles answered her, and said: "Yea, goddess, all this hast thou spoken aright. But the heart in my breast is pondering somewhat upon this, how I may put forth my hands upon the shameless wooers, all alone as I am, while they remain always in a body in the house. And furthermore this other and harder thing I ponder in my mind: even if I were to slay them by the will of Zeus and of thyself, where then should I find escape from bane? Of this I bid thee take thought."

Then the goddess, flashing-eyed Athene, answered him: "Obstinate one, many a man puts his trust even in a weaker friend than I am, one that is mortal, and knows not such wisdom as mine; but I am a god, that guard thee to the end in all thy toils. And I will tell thee openly; if fifty troops of mortal men should stand about us, eager to slay us in battle, even their cattle and goodly sheep shouldest thou drive off. Nay, let sleep now come over thee.

ἀλλ᾽ ἐλέτω σε καὶ ὕπνος· ἀνίη καὶ τὸ φυλάσσειν
πάννυχον ἐγρήσσοντα, κακῶν δ᾽ ὑποδύσεαι ἤδη."
Ὣς φάτο, καί ῥά οἱ ὕπνον ἐπὶ βλεφάροισιν ἔχευεν,
αὐτὴ δ᾽ ἂψ ἐς Ὄλυμπον ἀφίκετο δῖα θεάων.
Εὖτε τὸν ὕπνος ἔμαρπτε, λύων μελεδήματα θυμοῦ,
λυσιμελής, ἄλοχος δ᾽ ἄρ᾽ ἐπέγρετο κεδνὰ ἰδυῖα·
κλαῖε δ᾽ ἄρ᾽ ἐν λέκτροισι καθεζομένη μαλακοῖσιν.
αὐτὰρ ἐπεὶ κλαίουσα κορέσσατο ὃν κατὰ θυμόν,
Ἀρτέμιδι πρώτιστον ἐπεύξατο δῖα γυναικῶν·
"Ἄρτεμι, πότνα θεά, θύγατερ Διός, αἴθε μοι ἤδη
ἰὸν ἐνὶ στήθεσσι βαλοῦσ᾽ ἐκ θυμὸν ἕλοιο
αὐτίκα νῦν, ἢ ἔπειτα μ᾽ ἀναρπάξασα θύελλα
οἴχοιτο προφέρουσα κατ᾽ ἠερόεντα κέλευθα,
ἐν προχοῇς δὲ βάλοι ἀψορρόου Ὠκεανοῖο.
ὡς δ᾽ ὅτε Πανδαρέου κούρας ἀνέλοντο θύελλαι·
τῇσι τοκῆας μὲν φθῖσαν θεοί, αἱ δ᾽ ἐλίποντο
ὀρφαναὶ ἐν μεγάροισι, κόμισσε δὲ δῖ᾽ Ἀφροδίτη
τυρῷ καὶ μέλιτι γλυκερῷ καὶ ἡδέϊ οἴνῳ·
Ἥρη δ᾽ αὐτῇσιν περὶ πασέων δῶκε γυναικῶν
εἶδος καὶ πινυτήν, μῆκος δ᾽ ἔπορ᾽ Ἄρτεμις ἁγνή,
ἔργα δ᾽ Ἀθηναίη δέδαε κλυτὰ ἐργάζεσθαι.
εὖτ᾽ Ἀφροδίτη δῖα προσέστιχε μακρὸν Ὄλυμπον,
κούρης αἰτήσουσα τέλος θαλεροῖο γάμοιο—
ἐς Δία τερπικέραυνον, ὁ γάρ τ᾽ εὖ οἶδεν ἅπαντα,
μοῖράν τ᾽ ἀμμορίην τε καταθνητῶν ἀνθρώπων—
τόφρα δὲ τὰς κούρας ἅρπυιαι ἀνηρείψαντο
καί ῥ᾽ ἔδοσαν στυγερῇσιν ἐρινύσιν ἀμφιπολεύειν·
ὣς ἔμ᾽ ἀϊστώσειαν Ὀλύμπια δώματ᾽ ἔχοντες,

There is weariness also in keeping wakeful watch the whole night through; and even now shalt thou come forth from out thy perils."

So she spoke, and shed sleep upon his eyelids, but herself, the fair goddess, went back to Olympus.

Now while sleep seized him, loosening the cares of his heart, sleep that loosens the limbs of men, his true-hearted wife awoke, and wept, as she sat upon her soft bed. But when her heart had had its fill of weeping, to Artemis first of all the fair lady made her prayer:

"Artemis, mighty goddess, daughter of Zeus, would that now thou wouldest fix thy arrow in my breast and take away my life even in this hour; or that a storm-wind might catch me up and bear me hence over the murky ways, and cast me forth at the mouth of backward-flowing Oceanus, even as on a time storm-winds bore away the daughters of Pandareus. Their parents the gods had slain, and they were left orphans in the halls, and fair Aphrodite tended them with cheese, and sweet honey, and pleasant wine, and Here gave them beauty and wisdom above all women, and chaste Artemis gave them stature, and Athene taught them skill in famous handiwork. But while beautiful Aphrodite was going to high Olympus to ask for the maidens the accomplishment of gladsome marriage—going to Zeus who hurls the thunderbolt, for well he knows all things, both the happiness and the haplessness of mortal men—meanwhile the spirits of the storm snatched away the maidens and gave them to the hateful Erinyes to deal with.[1] Would that even so those who have dwellings on Olympus would blot me from sight, or that fair-tressed

[1] Others render "to be their servants."

ἠέ μ' ἐϋπλόκαμος βάλοι Ἄρτεμις, ὄφρ' Ὀδυσῆα
ὀσσομένη καὶ γαῖαν ὕπο στυγερὴν ἀφικοίμην,
μηδέ τι χείρονος ἀνδρὸς ἐϋφραίνοιμι νόημα.
ἀλλὰ τὸ μὲν καὶ ἀνεκτὸν ἔχει κακόν, ὁππότε κέν τις
ἥματα μὲν κλαίῃ, πυκινῶς ἀκαχήμενος ἦτορ,
νύκτας δ' ὕπνος ἔχῃσιν—ὁ γάρ τ' ἐπέλησεν ἁπάντων,
ἐσθλῶν ἠδὲ κακῶν, ἐπεὶ ἄρ βλέφαρ' ἀμφικαλύψῃ—
αὐτὰρ ἐμοὶ καὶ ὀνείρατ' ἐπέσσευεν κακὰ δαίμων.
τῇδε γὰρ αὖ μοι νυκτὶ παρέδραθεν εἴκελος αὐτῷ,
τοῖος ἐὼν οἷος ἦεν ἅμα στρατῷ· αὐτὰρ ἐμὸν κῆρ
χαῖρ', ἐπεὶ οὐκ ἐφάμην ὄναρ ἔμμεναι, ἀλλ' ὕπαρ ἤδη." 90

Ὣς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἠώς.
τῆς δ' ἄρα κλαιούσης ὄπα σύνθετο δῖος Ὀδυσσεύς·
μερμήριζε δ' ἔπειτα, δόκησε δέ οἱ κατὰ θυμὸν
ἤδη γιγνώσκουσα παρεστάμεναι κεφαλῆφι.
χλαῖναν μὲν συνελὼν καὶ κώεα, τοῖσιν ἐνεῦδεν, 95
ἐς μέγαρον κατέθηκεν ἐπὶ θρόνου, ἐκ δὲ βοείην
θῆκε θύραζε φέρων, Διὶ δ' εὔξατο χεῖρας ἀνασχών·

"Ζεῦ πάτερ, εἴ μ' ἐθέλοντες ἐπὶ ταφερήν τε καὶ ὑγρὴν
ἤγετ' ἐμὴν ἐς γαῖαν, ἐπεί μ' ἐκακώσατε λίην,
φήμην τίς μοι φάσθω ἐγειρομένων ἀνθρώπων 100
ἔνδοθεν, ἔκτοσθεν δὲ Διὸς τέρας ἄλλο φανήτω."

Ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε μητίετα Ζεύς,
αὐτίκα δ' ἐβρόντησεν ἀπ' αἰγλήεντος Ὀλύμπου,
ὑψόθεν ἐκ νεφέων· γήθησε δὲ δῖος Ὀδυσσεύς.
φήμην δ' ἐξ οἴκοιο γυνὴ προέηκεν ἀλετρὶς 105
πλησίον, ἔνθ' ἄρα οἱ μύλαι ἦατο ποιμένι λαῶν,

Artemis would smite me, so that with Odysseus before my mind I might even pass beneath the hateful earth, and never gladden in any wise the heart of a baser man. Yet when a man weeps by day with a heart sore distressed, but at night sleep holds him, this brings with it an evil that may well be borne—for sleep makes one forget all things, the good and the evil, when once it envelops the eyelids—but upon me a god sends evil dreams as well. For this night again there lay by my side one like him, even such as he was when he went forth with the host, and my heart was glad, for I deemed it was no dream, but the truth at last."

So she spoke, and straightway came golden-throned Dawn. But as she wept goodly Odysseus heard her voice, and thereupon he mused, and it seemed to his heart that she knew him and was standing by his head. Then he gathered up the cloak and the fleeces on which he was lying and laid them on a chair in the hall, and carried the ox-hide out of doors and set it down; and he lifted up his hands and prayed to Zeus:

"Father Zeus, if of your good will ye gods have brought me over land and sea to my own country, when ye had afflicted me sore, let some one of those who are awaking utter a word of omen for me within, and without let a sign from Zeus be shown besides."

So he spoke in prayer, and Zeus the counsellor heard him. Straightway he thundered from gleaming Olympus, from on high from out the clouds; and goodly Odysseus was glad. And a woman, grinding at the mill, uttered a word of omen from within the house hard by, where the mills of the shepherd of

τῇσιν δώδεκα πᾶσαι ἐπερρώοντο γυναῖκες
ἅλφιτα τεύχουσαι καὶ ἀλείατα, μυελὸν ἀνδρῶν.
αἱ μὲν ἄρ' ἄλλαι εὗδον, ἐπεὶ κατὰ πυρὸν ἄλεσσαν,
ἡ δὲ μί' οὔπω παύετ', ἀφαυροτάτη δ' ἐτέτυκτο·
ἥ ῥα μύλην στήσασα ἔπος φάτο, σῆμα ἄνακτι·
"Ζεῦ πάτερ, ὅς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσεις,
ἦ μεγάλ' ἐβρόντησας ἀπ' οὐρανοῦ ἀστερόεντος,
οὐδέ ποθι νέφος ἐστί· τέρας νύ τεῳ τόδε φαίνεις.
κρῆνον νῦν καὶ ἐμοὶ δειλῇ ἔπος, ὅττι κεν εἴπω·
μνηστῆρες πύματόν τε καὶ ὕστατον ἤματι τῷδε
ἐν μεγάροις Ὀδυσῆος ἑλοίατο δαῖτ' ἐρατεινήν,
οἳ δή μοι καμάτῳ θυμαλγέϊ γούνατ' ἔλυσαν
ἅλφιτα τευχούσῃ· νῦν ὕστατα δειπνήσειαν."
Ὣς ἄρ' ἔφη, χαῖρεν δὲ κλεηδόνι δῖος Ὀδυσσεὺς
Ζηνός τε βροντῇ· φάτο γὰρ τίσασθαι ἀλείτας.
Αἱ δ' ἄλλαι δμῳαὶ κατὰ δώματα κάλ' Ὀδυσῆος
ἀγρόμεναι[1] ἀνέκαιον ἐπ' ἐσχάρῃ ἀκάματον πῦρ.
Τηλέμαχος δ' εὐνῆθεν ἀνίστατο, ἰσόθεος φώς,
εἵματα ἑσσάμενος· περὶ δὲ ξίφος ὀξὺ θέτ' ὤμῳ·
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
εἵλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξέϊ χαλκῷ·
στῆ δ' ἄρ' ἐπ' οὐδὸν ἰών, πρὸς δ' Εὐρύκλειαν ἔειπε·
"Μαῖα φίλη, τὸν ξεῖνον ἐτιμήσασθ' ἐνὶ οἴκῳ
εὐνῇ καὶ σίτῳ, ἦ αὖτως κεῖται ἀκηδής;
τοιαύτη γὰρ ἐμὴ μήτηρ, πινυτή περ ἐοῦσα·
ἐμπλήγδην ἕτερόν γε τίει μερόπων ἀνθρώπων
χείρονα, τὸν δέ τ' ἀρείον' ἀτιμήσασ' ἀποπέμπει."

[1] ἀγρόμεναι : ἐγρόμεναι.

the people were set. At these mills twelve women in all were wont to ply their tasks, making meal of barley and of wheat, the marrow of men. Now the others were sleeping, for they had ground their wheat, but she alone had not yet ceased, for she was the weakest of all. She now stopped her mill and spoke a word, a sign for her master:

"Father Zeus, who art lord over gods and men, verily loud hast thou thundered from the starry sky, yet nowhere is there any cloud: surely this is a sign that thou art showing to some man. Fulfil now even for wretched me the word that I shall speak. May the wooers this day for the last and latest time hold their glad feast in the halls of Odysseus. They that have loosened my limbs with bitter labour, as I made them barley meal, may they now sup their last."

So she spoke, and goodly Odysseus was glad at the word of omen and at the thunder of Zeus, for he thought he had gotten vengeance on the guilty.

Now the other maidens in the fair palace of Odysseus had gathered together and were kindling on the hearth unwearied fire, and Telemachus rose from his bed, a godlike man, and put on his clothing. He slung his sharp sword about his shoulder, and beneath his shining feet he bound his fair sandals; and he took his mighty spear, tipped with sharp bronze, and went and stood upon the threshold, and spoke to Eurycleia:

"Dear nurse, have ye honoured the stranger in our house with bed and food, or does he lie all uncared for? For such is my mother's way, wise though she is: in wondrous fashion she honours one of mortal men, though he be the worse, while the better she sends unhonoured away."

Τὸν δ' αὖτε προσέειπε περίφρων Εὐρύκλεια·
"Οὐκ ἄν μιν νῦν, τέκνον, ἀναίτιον αἰτιόῳο.
οἶνον μὲν γὰρ πῖνε καθήμενος, ὅφρ' ἔθελ' αὐτός,
σίτου δ' οὐκέτ' ἔφη πεινήμεναι· εἴρετο γάρ μιν.
ἀλλ' ὅτε δὴ κοίτοιο καὶ ὕπνου μιμνήσκοιτο,
ἡ μὲν δέμνι' ἄνωγεν ὑποστορέσαι δμῳῇσιν,
αὐτὰρ ὅ γ', ὥς τις πάμπαν ὀϊζυρὸς καὶ ἄποτμος,
οὐκ ἔθελ' ἐν λέκτροισι καὶ ἐν ῥήγεσσι καθεύδειν,
ἀλλ' ἐν ἀδεψήτῳ βοέῃ καὶ κώεσιν οἰῶν
ἔδραθ' ἐνὶ προδόμῳ· χλαίναν δ' ἐπιέσσαμεν ἡμεῖς."
Ὣς φάτο, Τηλέμαχος δὲ διὲκ μεγάροιο βεβήκει
ἔγχος ἔχων, ἅμα τῷ γε δύω κύνες[1] ἀργοὶ ἕποντο.
βῆ δ' ἴμεν εἰς ἀγορὴν μετ' ἐϋκνήμιδας Ἀχαιούς.
ἡ δ' αὖτε δμῳῇσιν ἐκέκλετο δῖα γυναικῶν,
Εὐρύκλει', Ὦπος θυγάτηρ Πεισηνορίδαο·
"Ἀγρεῖθ', αἱ μὲν δῶμα κορήσατε ποιπνύσασαι,
ῥάσσατέ τ', ἔν τε θρόνοις εὐποιήτοισι τάπητας
βάλλετε πορφυρέους· αἱ δὲ σπόγγοισι τραπέζας
πάσας ἀμφιμάσασθε, καθήρατε δὲ κρητῆρας
καὶ δέπα ἀμφικύπελλα τετυγμένα· ταὶ δὲ μεθ' ὕδωρ
ἔρχεσθε κρήνηνδε, καὶ οἴσετε θᾶσσον ἰοῦσαι.
οὐ γὰρ δὴν μνηστῆρες ἀπέσσονται μεγάροιο,
ἀλλὰ μάλ' ἦρι νέονται, ἐπεὶ καὶ πᾶσιν ἑορτή."
Ὣς ἔφαθ', αἱ δ' ἄρα τῆς μάλα μὲν κλύον ἠδ' ἐπίθοντο.
αἱ μὲν εἰκοσι βῆσαν ἐπὶ κρήνην μελάνυδρον,
αἱ δ' αὐτοῦ κατὰ δώματ' ἐπισταμένως πονέοντο.
Ἐς δ' ἦλθον δρηστῆρες Ἀχαιῶν. οἱ μὲν ἔπειτα
εὖ καὶ ἐπισταμένως κέασαν ξύλα, ταὶ δὲ γυναῖκες
ἦλθον ἀπὸ κρήνης· ἐπὶ δέ σφισιν ἦλθε συβώτης
τρεῖς σιάλους κατάγων, οἳ ἔσαν μετὰ πᾶσιν ἄριστοι.

[1] δύω κύνες : κύνες πόδας ; *cf.* ii. 11 ; xvii. 62.

Then wise Eurycleia answered him: "In this matter, child, thou shouldest not blame her, who is without blame. He sat here and drank wine as long as he would, but for food he said he had no more hunger, for she asked him. But when he bethought him of rest and sleep, she bade the maidens strew his bed. But he, as one wholly wretched and hapless, would not sleep on a bed and under blankets, but on an undressed ox-hide and fleeces of sheep he slept in the fore-hall, and we flung over him a cloak."

So she spoke, and Telemachus went forth through the hall with his spear in his hand, and with him went two swift hounds. And he went his way to the place of assembly to join the company of the well-greaved Achaeans, but Eurycleia, the goodly lady, daughter of Ops, son of Peisenor, called to her maidens, saying:

"Come, let some of you busily sweep the hall and sprinkle it, and throw on the shapely chairs coverlets of purple, and let others wipe all the tables with sponges and cleanse the mixing-bowls and the well-wrought double cups, and others still go to the spring for water and bring it quickly here. For the wooers will not long be absent from the hall, but will return right early; for it is a feast-day for all men."

So she spoke, and they readily hearkened and obeyed. Twenty of them went to the spring of dark water, and the others busied themselves there in the house in skilful fashion.

Then in came the serving-men of the Achaeans, who thereafter split logs of wood well and skilfully; and the women came back from the spring. After them came the swineherd, driving three boars which were the best in all his herd. These he let be to

καὶ τοὺς μέν ῥ' εἴασε καθ' ἕρκεα καλὰ νέμεσθαι,
αὐτὸς δ' αὖτ' Ὀδυσῆα προσηύδα μειλιχίοισι·
"Ξεῖν', ἦ ἄρ τί σε μᾶλλον Ἀχαιοὶ εἰσορόωσιν,
ἦέ σ' ἀτιμάζουσι κατὰ μέγαρ', ὡς τὸ πάρος περ;"
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Αἶ γὰρ δή, Εὔμαιε, θεοὶ τισαίατο λώβην,
ἣν οἵδ' ὑβρίζοντες ἀτάσθαλα μηχανόωνται
οἴκῳ ἐν ἀλλοτρίῳ, οὐδ' αἰδοῦς μοῖραν ἔχουσιν."
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
ἀγχίμολον δέ σφ' ἦλθε Μελάνθιος, αἰπόλος αἰγῶν.
αἶγας ἄγων αἳ πᾶσι μετέπρεπον αἰπολίοισι,
δεῖπνον μνηστῆρεσσι. δύω δ' ἅμ' ἕποντο νομῆες.
καὶ τὰς μὲν κατέδησεν ὑπ' αἰθούσῃ ἐριδούπῳ,
αὐτὸς δ' αὖτ' Ὀδυσῆα προσηύδα κερτομίοισι·
"Ξεῖν', ἔτι καὶ νῦν ἐνθάδ' ἀνιήσεις κατὰ δῶμα
ἀνέρας αἰτίζων, ἀτὰρ οὐκ ἔξεισθα θύραζε;
πάντως οὐκέτι νῶϊ διακρινέεσθαι ὀΐω
πρὶν χειρῶν γεύσασθαι, ἐπεὶ σύ περ οὐ κατὰ κόσμον
αἰτίζεις· εἰσὶν δὲ καὶ ἄλλαι δαῖτες Ἀχαιῶν."
Ὣς φάτο, τὸν δ' οὔ τι προσέφη πολύμητις Ὀδυσσεύς,
ἀλλ' ἀκέων κίνησε κάρη, κακὰ βυσσοδομεύων.
Τοῖσι δ' ἐπὶ τρίτος ἦλθε Φιλοίτιος, ὄρχαμος ἀνδρῶν,
βοῦν στεῖραν μνηστῆρσιν ἄγων καὶ πίονας αἶγας.
πορθμῆες δ' ἄρα τούς γε διήγαγον, οἵ τε καὶ ἄλλους
ἀνθρώπους πέμπουσιν, ὅτις σφέας εἰσαφίκηται.
καὶ τὰ μὲν εὖ κατέδησεν ὑπ' αἰθούσῃ ἐριδούπῳ,
αὐτὸς δ' αὖτ' ἐρέεινε συβώτην ἄγχι παραστάς·

feed in the fair courts, but himself spoke to Odysseus with gentle words:

"Stranger, do the Achaeans look on thee with any more regard, or do they dishonour thee in the halls as before?"

Then Odysseus of many wiles answered him, and said: "Ah, Eumaeus, I would that the gods might take vengeance on the outrage wherewith these men in wantonness devise wicked folly in another's house, and have no place for shame."

Thus they spoke to one another. And near to them came Melanthius the goatherd, leading she-goats that were the best in all the herds, to make a feast for the wooers, and two herdsmen followed with him. The goats he tethered beneath the echoing portico, and himself spoke to Odysseus with taunting words:

"Stranger, wilt thou even now still be a plague to us here in the hall, asking alms of men, and wilt thou not begone? 'Tis plain, methinks, that we two shall not part company till we taste one another's fists, for thy begging is in no wise decent. Also it is not here alone that there are feasts of the Achaeans."

So he spoke, but Odysseus of many wiles made no answer, but he shook his head in silence, pondering evil in the deep of his heart.

Besides these a third man came, Philoetius, a leader of men, driving for the wooers a barren heifer and fat she-goats. These had been brought over from the mainland by ferrymen, who send other men, too, on their way, whosoever comes to them. The beasts he tethered carefully beneath the echoing portico, but himself came close to the swineherd and questioned him, saying:

"Τίς δὴ ὅδε ξεῖνος νέον εἰλήλουθε, συβῶτα,
ἡμέτερον πρὸς δῶμα; τέων δ' ἐξ εὔχεταί εἶναι
ἀνδρῶν; ποῦ δέ νύ οἱ γενεὴ καὶ πατρὶς ἄρουρα;
δύσμορος, ἦ τε ἔοικε δέμας βασιλῆϊ ἄνακτι·
ἀλλὰ θεοὶ δυόωσι πολυπλάγκτους ἀνθρώπους,
ὁππότε καὶ βασιλεῦσιν ἐπικλώσωνται ὀϊζύν."
Ἦ καὶ δεξιτερῇ δειδίσκετο χειρὶ παραστάς,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"Χαῖρε, πάτερ ὦ ξεῖνε· γένοιτό τοι ἔς περ ὀπίσσω
ὄλβος· ἀτὰρ μὲν νῦν γε κακοῖς ἔχεαι πολέεσσι.
Ζεῦ πάτερ, οὔ τις σεῖο θεῶν ὀλοώτερος ἄλλος·
οὐκ ἐλεαίρεις ἄνδρας, ἐπὴν δὴ γείνεαι αὐτός,
μισγέμεναι κακότητι καὶ ἄλγεσι λευγαλέοισιν.
ἴδιον, ὡς ἐνόησα, δεδάκρυνται δέ μοι ὄσσε
μνησαμένῳ Ὀδυσῆος, ἐπεὶ καὶ κεῖνον ὀΐω
τοιάδε λαίφε' ἔχοντα κατ' ἀνθρώπους ἀλάλησθαι,
εἴ που ἔτι ζώει καὶ ὁρᾷ φάος ἠελίοιο.
εἰ δ' ἤδη τέθνηκε καὶ εἰν Ἀΐδαο δόμοισιν,
ὤ μοι ἔπειτ' Ὀδυσῆος ἀμύμονος, ὅς μ' ἐπὶ βουσὶν
εἷσ' ἔτι τυτθὸν ἐόντα Κεφαλλήνων ἐνὶ δήμῳ.
νῦν δ' αἱ μὲν γίγνονται ἀθέσφατοι, οὐδέ κεν ἄλλως
ἀνδρί γ' ὑποσταχύοιτο βοῶν γένος εὐρυμετώπων·
τὰς δ' ἄλλοι μὲ κέλονται ἀγινέμεναί σφισιν αὐτοῖς
ἔδμεναι· οὐδέ τι παιδὸς ἐνὶ μεγάροις ἀλέγουσιν,
οὐδ' ὄπιδα τρομέουσι θεῶν· μεμάασι γὰρ ἤδη
κτήματα δάσσασθαι δὴν οἰχομένοιο ἄνακτος.
αὐτὰρ ἐμοὶ τόδε θυμὸς ἐνὶ στήθεσσι φίλοισι

"Who is this stranger, swineherd, who has newly come to our house? From what men does he declare himself to be sprung? Where are his kinsmen and his native fields? Hapless man! Yet truly in form he is like a royal prince; howbeit the gods bring to misery far-wandering men, whenever they spin for them the threads of trouble, even though they be kings."

Therewith he drew near to Odysseus, and stretching forth his right hand in greeting, spoke and addressed him with winged words:

"Hail, Sir stranger; may happy fortune be thine in time to come, though now thou art the thrall of many sorrows! Father Zeus, no other god is more baneful than thou; thou hast no pity on men when thou hast thyself given them birth, but bringest them into misery and wretched pains. The sweat broke out on me when I marked the man, and my eyes are full of tears as I think of Odysseus; for he, too, I ween, is clothed in such rags and is a wanderer among men, if indeed he still lives and beholds the light of the sun. But if he is already dead and in the house of Hades, then woe is me for blameless Odysseus, who set me over his cattle, when I was yet a boy, in the land of the Cephallenians. And now these wax past counting; in no other wise could the breed of broad-browed cattle yield better increase[1] for a mortal man. But strangers bid me drive these now for themselves to eat, and they care nothing for the son in the house, nor do they tremble at the wrath of the gods, for they are eager now to divide among themselves the possessions of our lord that has long been gone. Now, as for myself, the

[1] The Greek word refers properly to ripening grain.

πόλλ' ἐπιδινεῖται· μάλα μὲν κακὸν υἷος ἐόντος
ἄλλων δῆμον ἱκέσθαι ἰόντ' αὐτῇσι βόεσσιν,
ἄνδρας ἐς ἀλλοδαπούς· τὸ δὲ ῥίγιον, αὖθι μένοντα
βουσὶν ἐπ' ἀλλοτρίῃσι καθήμενον ἄλγεα πάσχειν.
καί κεν δὴ πάλαι ἄλλον ὑπερμενέων βασιλήων
ἐξικόμην φεύγων, ἐπεὶ οὐκέτ' ἀνεκτὰ πέλονται·
ἀλλ' ἔτι τὸν δύστηνον οἴομαι, εἴ ποθεν ἐλθὼν
ἀνδρῶν μνηστήρων σκέδασιν κατὰ δώματα θείῃ."
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Βουκόλ', ἐπεὶ οὔτε κακῷ οὔτ' ἄφρονι φωτὶ ἔοικας,
γιγνώσκω δὲ καὶ αὐτὸς ὅ τοι πινυτὴ φρένας ἵκει,
τοὔνεκά τοι ἐρέω καὶ ἐπὶ μέγαν ὅρκον ὀμοῦμαι·
ἴστω νῦν Ζεὺς πρῶτα θεῶν ξενίη τε τράπεζα
ἱστίη τ' Ὀδυσῆος ἀμύμονος, ἣν ἀφικάνω,
ἦ σέθεν ἐνθάδ' ἐόντος ἐλεύσεται οἷκαδ' Ὀδυσσεύς·
σοῖσιν δ' ὀφθαλμοῖσιν ἐπόψεαι, αἴ κ' ἐθέλῃσθα,
κτεινομένους μνηστῆρας, οἳ ἐνθάδε κοιρανέουσιν."
Τὸν δ' αὖτε προσέειπε βοῶν ἐπιβουκόλος ἀνήρ·
"Αἰ γὰρ τοῦτο, ξεῖνε, ἔπος τελέσειε Κρονίων·
γνοίης χ' οἵη ἐμὴ δύναμις καὶ χεῖρες ἕπονται."
Ὣς δ' αὔτως Εὔμαιος ἐπεύξατο πᾶσι θεοῖσι
νοστῆσαι Ὀδυσῆα πολύφρονα ὅνδε δόμονδε.
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
μνηστῆρες δ' ἄρα Τηλεμάχῳ θάνατόν τε μόρον τε
ἤρτυον· αὐτὰρ ὁ τοῖσιν ἀριστερὸς ἦλυθεν ὄρνις,
αἰετὸς ὑψιπέτης, ἔχε δὲ τρήρωνα πέλειαν.
τοῖσιν δ' Ἀμφίνομος ἀγορήσατο καὶ μετέειπεν·

heart in my breast keeps revolving this matter: a very evil thing it is, while the son lives, to depart along with my cattle and go to a land of strangers, even to an alien folk; but this is worse still, to remain here and suffer woes in charge of cattle that are given over to others. Aye, verily, long ago would I have fled and come to some other of the proud kings, for now things are no more to be borne; but still I think of that hapless one, if perchance he might come back I know not whence, and make a scattering of the wooers in his house."

Then Odysseus of many wiles answered him, and said: "Neatherd, since thou seemest to be neither an evil man nor a witless, and I see for myself that thou hast gotten an understanding heart, therefore will I speak out and swear a great oath to confirm my words. Now be my witness Zeus above all gods, and this hospitable board, and the hearth of noble Odysseus to which I am come, that verily while thou art here Odysseus shall come home, and thou shalt see with thine eyes, if thou wilt, the slaying of the wooers, who lord it here."

Then the herdsman of the cattle answered him: "Ah, stranger, I would that the son of Cronos might fulfil this word of thine! Then shouldest thou know what manner of might is mine, and how my hands obey."

And even in like manner did Eumaeus pray to all the gods that wise Odysseus might come back to his own home.

Thus they spoke to one another, but the wooers meanwhile were plotting death and fate for Telemachus; howbeit there came to them a bird on their left, an eagle of lofty flight, clutching a timid dove. Then Amphinomus spoke in their assembly, and said:

"Ὦ φίλοι, οὐχ ἡμῖν συνθεύσεται ἥδε γε βουλή,
Τηλεμάχοιο φόνος· ἀλλὰ μνησώμεθα δαιτός."
Ὣς ἔφατ' Ἀμφίνομος, τοῖσιν δ' ἐπιήνδανε μῦθος.
ἐλθόντες δ' ἐς δώματ' Ὀδυσσῆος θείοιο
χλαίνας μὲν κατέθεντο κατὰ κλισμούς τε θρόνους τε,
οἱ δ' ἱέρευον ὄϊς μεγάλους καὶ πίονας αἶγας,
ἴρευον δὲ σύας σιάλους καὶ βοῦν ἀγελαίην·
σπλάγχνα δ' ἄρ' ὀπτήσαντες ἐνώμων, ἐν δέ τε οἶνον
κρητῆρσιν κερόωντο· κύπελλα δὲ νεῖμε συβώτης.
σῖτον δέ σφ' ἐπένειμε Φιλοίτιος, ὄρχαμος ἀνδρῶν,
καλοῖς ἐν κανέοισιν, ἐφοχέει δὲ Μελανθεύς.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
Τηλέμαχος δ' Ὀδυσῆα καθίδρυε, κέρδεα νωμῶν,
ἐντὸς ἐϋσταθέος μεγάρου, παρὰ λάϊνον οὐδόν,
δίφρον ἀεικέλιον καταθεὶς ὀλίγην τε τράπεζαν·
παὶρ δ' ἐτίθει σπλάγχνων μοίρας, ἐν δ' οἶνον ἔχευεν
ἐν δέπαϊ χρυσέῳ, καί μιν πρὸς μῦθον ἔειπεν·
"Ἐνταυθοῖ νῦν ἧσο μετ' ἀνδράσιν οἰνοποτάζων·
κερτομίας δέ τοι αὐτὸς ἐγὼ καὶ χεῖρας ἀφέξω
πάντων μνηστήρων, ἐπεὶ οὔ τοι δήμιός ἐστιν
οἶκος ὅδ', ἀλλ' Ὀδυσῆος, ἐμοὶ δ' ἐκτήσατο κεῖνος.
ὑμεῖς δέ, μνηστῆρες, ἐπίσχετε θυμὸν ἐνιπῆς
καὶ χειρῶν, ἵνα μή τις ἔρις καὶ νεῖκος ὄρηται."
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ὀδὰξ ἐν χείλεσι φύντες
Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευε.
τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱός·
"Καὶ χαλεπόν περ ἐόντα δεχώμεθα μῦθον, Ἀχαιοί,
Τηλεμάχου· μάλα δ' ἡμιν ἀπειλήσας ἀγορεύει.

"Friends, this plan of ours will not run to our liking, even the slaying of Telemachus; nay, let us bethink us of the feast."

So spoke Amphinomus, and his word was pleasing to them. Then, going into the house of godlike Odysseus, they laid their cloaks on the chairs and high seats, and men fell to slaying great sheep and fat goats, aye, and fatted swine, and the heifer of the herd. Then they roasted the entrails and served them out, and mixed wine in the bowls, and the swineherd handed out the cups. And Philoetius, a leader of men, handed them bread in a beautiful basket, and Melanthius poured them wine. So they put forth their hands to the good cheer lying ready before them.

But Telemachus, with crafty thought, made Odysseus sit within the well-built hall by the threshold of stone, and placed for him a mean stool and a little table. Beside him he set portions of the entrails and poured wine in a cup of gold, and said to him:

"Sit down here among the lords and drink thy wine, and the revilings and blows of all the wooers will I myself ward from thee; for this is no public resort, but the house of Odysseus, and it was for me that he won it. And for your part, ye wooers, refrain your minds from rebukes and blows, that no strife or quarrel may arise."

So he spoke, and they all bit their lips and marvelled at Telemachus for that he spoke boldly; and Antinous, son of Eupeithes, spoke among them, saying:

"Hard though it be, Achaeans, let us accept the word of Telemachus, though boldly he threatens

οὐ γὰρ Ζεὺς εἴασε Κρονίων· τῷ κέ μιν ἤδη
παύσαμεν ἐν μεγάροισι, λιγύν περ ἐόντ' ἀγορητήν."
Ὣς ἔφατ' Ἀντίνοος· ὁ δ' ἄρ' οὐκ ἐμπάζετο μύθων.
κήρυκες δ' ἀνὰ ἄστυ θεῶν ἱερὴν ἑκατόμβην
ἦγον· τοὶ δ' ἀγέροντο κάρη κομόωντες Ἀχαιοὶ
ἄλσος ὕπο σκιερὸν ἑκατηβόλου Ἀπόλλωνος.
Οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,
μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα·
πὰρ δ' ἄρ' Ὀδυσσῆϊ μοῖραν θέσαν οἵ πονέοντο
ἴσην, ὡς αὐτοί περ ἐλάγχανον· ὣς γὰρ ἀνώγει
Τηλέμαχος, φίλος υἱὸς Ὀδυσσῆος θείοιο.
Μνηστῆρας δ' οὐ πάμπαν ἀγήνορας εἶα Ἀθήνη
λώβης ἴσχεσθαι θυμαλγέος, ὄφρ' ἔτι μᾶλλον
δύη ἄχος κραδίην Λαερτιάδην Ὀδυσῆα.
ἦν δέ τις ἐν μνηστῆρσιν ἀνὴρ ἀθεμίστια εἰδώς,
Κτήσιππος δ' ὄνομ' ἔσκε, Σάμῃ δ' ἐνὶ οἰκία ναίεν·
ὃς δή τοι κτεάτεσσι πεποιθὼς θεσπεσίοισι [1]
μνάσκετ' Ὀδυσσῆος δὴν οἰχομένοιο δάμαρτα.
ὅς ῥα τότε μνηστῆρσιν ὑπερφιάλοισι μετηύδα·
"Κέκλυτέ μευ, μνηστῆρες ἀγήνορες, ὄφρα τι εἴπω·
μοῖραν μὲν δὴ ξεῖνος ἔχει πάλαι, ὡς ἐπέοικεν,
ἴσην· οὐ γὰρ καλὸν ἀτέμβειν οὐδὲ δίκαιον
ξείνους Τηλεμάχου, ὅς κεν τάδε δώμαθ' ἵκηται.
ἀλλ' ἄγε οἱ καὶ ἐγὼ δῶ ξείνιον, ὄφρα καὶ αὐτὸς
ἠὲ λοετροχόῳ δώῃ γέρας ἠέ τῳ ἄλλῳ
δμώων, οἳ κατὰ δώματ' Ὀδυσσῆος θείοιο."
Ὣς εἰπὼν ἔρριψε βοὸς πόδα χειρὶ παχείῃ,

[1] θεσπεσίοισι : πατρὸς ἑοῖο.

us in his speech. For Zeus, son of Cronos, did not suffer it, else would we ere now have silenced him in the halls, clear-voiced talker though he is."

So spoke Antinous, but Telemachus paid no heed to his words. Meanwhile the heralds were leading through the city the holy hecatomb of the gods, and the long-haired Achaeans gathered together beneath a shady grove of Apollo, the archer-god.

But when they had roasted the outer flesh and drawn it off the spits, they divided the portions and feasted a glorious feast. And by Odysseus those who served set a portion equal to that which they received themselves, for so Telemachus commanded, the dear son of divine Odysseus.

But the proud wooers Athene would in no wise suffer to abstain from bitter outrage, that pain might sink yet deeper into the heart of Odysseus, son of Laertes. There was among the wooers a man with his heart set on lawlessness—Ctesippus was his name, and in Same was his dwelling—who, trusting forsooth in his boundless wealth, wooed the wife of Odysseus, that had long been gone. He it was who now spoke among the haughty wooers:

"Hear me, ye proud wooers, that I may say somewhat. A portion has the stranger long had, an equal portion, as is meet; for it is not well nor just to rob of their due the guests of Telemachus, whosoever he be that comes to this house. Nay, come, I too will give him a stranger's-gift, that he in turn may give a present either to the bath-woman or to some other of the slaves who are in the house of godlike Odysseus."

So saying, he hurled with strong hand the hoof of

κείμενον ἐκ κανέοιο λαβών· ὁ δ' ἀλεύατ' Ὀδυσσεὺς
ἦκα παρακλίνας κεφαλήν, μείδησε δὲ θυμῷ
σαρδάνιον μάλα τοῖον· ὁ δ' εὔδμητον βάλε τοῖχον.
Κτήσιππον δ' ἄρα Τηλέμαχος ἠνίπαπε μύθῳ·

"Κτήσιππ', ἦ μάλα τοι τόδε κέρδιον ἔπλετο θυμῷ·
οὐκ ἔβαλες τὸν ξεῖνον· ἀλεύατο γὰρ βέλος αὐτός.
ἦ γάρ κέν σε μέσον βάλον ἔγχεϊ ὀξυόεντι,
καί κέ τοι ἀντὶ γάμοιο πατὴρ τάφον ἀμφεπονεῖτο
ἐνθάδε. τῷ μή τίς μοι ἀεικείας ἐνὶ οἴκῳ
φαινέτω· ἤδη γὰρ νοέω καὶ οἶδα ἕκαστα,
ἐσθλά τε καὶ τὰ χέρηα· πάρος δ' ἔτι νήπιος ἦα.
ἀλλ' ἔμπης τάδε μὲν καὶ τετλάμεν εἰσορόωντες,
μήλων σφαζομένων οἴνοιό τε πινομένοιο
καὶ σίτου· χαλεπὸν γὰρ ἐρυκακέειν ἕνα πολλούς.
ἀλλ' ἄγε μηκέτι μοι κακὰ ῥέζετε δυσμενέοντες·
εἰ δ' ἤδη μ' αὐτὸν κτεῖναι μενεαίνετε χαλκῷ,
καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον εἴη
τεθνάμεν ἢ τάδε γ' αἰὲν ἀεικέα ἔργ' ὁράασθαι,
ξείνους τε στυφελιζομένους δμῳάς τε γυναῖκας
ῥυστάζοντας ἀεικελίως κατὰ δώματα καλά."

Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
ὀψὲ δὲ δὴ μετέειπε Δαμαστορίδης Ἀγέλαος·

"Ὦ φίλοι, οὐκ ἂν δή τις ἐπὶ ῥηθέντι δικαίῳ
ἀντιβίοις ἐπέεσσι καθαπτόμενος χαλεπαίνοι·
μήτε τι τὸν ξεῖνον στυφελίζετε μήτε τιν' ἄλλον
δμώων, οἳ κατὰ δώματ' Ὀδυσσῆος θείοιο.
Τηλεμάχῳ δέ κε μῦθον ἐγὼ καὶ μητέρι φαίην
ἤπιον, εἴ σφωϊν κραδίῃ ἅδοι ἀμφοτέροιϊν.

an ox, taking it up from the basket where it lay. But Odysseus avoided it with a quick turn of his head, and in his heart he smiled a right grim and bitter smile; and the ox's hoof struck the well-built wall. Then Telemachus rebuked Ctesippus, and said:

"Ctesippus, verily this thing fell out more to thy soul's profit. Thou didst not smite the stranger, for he himself avoided thy missile, else surely would I have struck thee through the middle with my sharp spear, and instead of a wedding feast thy father would have been busied with a funeral feast in this land. Wherefore let no man, I warn you, make a show of frowardness in my house; for now I mark and understand all things, the good and the evil, whereas heretofore I was but a child. But none the less we still endure to see these deeds, while sheep are slaughtered, and wine drunk, and bread consumed, for hard it is for one man to restrain many. Yet come, no longer work me harm of your evil wills. But if you are minded even now to slay me myself with the sword, even that would I choose, and it would be better far to die than continually to behold these shameful deeds, strangers mishandled and men dragging the handmaidens in shameful fashion through the fair hall."

So he spoke, and they were all hushed in silence, but at last there spoke among them Agelaus, son of Damastor:

"Friends, no man in answer to what has been fairly spoken would wax wroth and make reply with wrangling words. Abuse not any more the stranger nor any of the slaves that are in the house of divine Odysseus. But to Telemachus and his mother I would speak a gentle word, if perchance it may find

ὄφρα μὲν ὑμῖν θυμὸς ἐνὶ στήθεσσιν ἐώλπει
νοστήσειν Ὀδυσῆα πολύφρονα ὄνδε δόμονδε,
τόφρ' οὔ τις νέμεσις μενέμεν τ' ἦν ἰσχέμεναί τε
μνηστῆρας κατὰ δῶματ', ἐπεὶ τόδε κέρδιον ἦεν,
εἰ νόστησ' Ὀδυσεὺς καὶ ὑπότροπος ἵκετο δῶμα·
νῦν δ' ἤδη τόδε δῆλον, ὅ τ' οὐκέτι νόστιμός ἐστιν.
ἀλλ' ἄγε, σῇ τάδε μητρὶ παρεζόμενος κατάλεξον,
γήμασθ' ὅς τις ἄριστος ἀνὴρ καὶ πλεῖστα πόρῃσιν,
ὄφρα σὺ μὲν χαίρων πατρώϊα πάντα νέμηαι,
ἔσθων καὶ πίνων, ἡ δ' ἄλλου δῶμα κομίζῃ."

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Οὐ μὰ Ζῆν', Ἀγέλαε, καὶ ἄλγεα πατρὸς ἐμοῖο,
ὅς που τῆλ' Ἰθάκης ἢ ἔφθιται ἢ ἀλάληται,
οὔ τι διατρίβω μητρὸς γάμον, ἀλλὰ κελεύω
γήμασθ' ᾧ κ' ἐθέλῃ, ποτὶ δ' ἄσπετα δῶρα δίδωμι.
αἰδέομαι δ' ἀέκουσαν ἀπὸ μεγάροιο δίεσθαι
μύθῳ ἀναγκαίῳ· μὴ τοῦτο θεὸς τελέσειεν."

Ὣς φάτο Τηλέμαχος· μνηστῆρσι δὲ Παλλὰς Ἀθήνη
ἄσβεστον γέλω ὦρσε, παρέπλαγξεν δὲ νόημα.
οἱ δ' ἤδη γναθμοῖσι γελοίων ἀλλοτρίοισιν,
αἱμοφόρυκτα δὲ δὴ κρέα ἤσθιον· ὄσσε δ' ἄρα σφέων
δακρυόφιν πίμπλαντο, γόον δ' ὠΐετο θυμός.
τοῖσι δὲ καὶ μετέειπε Θεοκλύμενος θεοειδής·

"Ἆ δειλοί, τί κακὸν τόδε πάσχετε; νυκτὶ μὲν ὑμέων
εἰλύαται κεφαλαί τε πρόσωπά τε νέρθε τε γοῦνα.

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[1] The portents here mentioned—both those narrated as caused by the intervention of Athene and those seen in the prophetic vision of Theoclymenus—are familiar from the

favour in the minds of both. So long as the hearts in your breasts had hope that wise Odysseus would return to his own house, so long there was no ground for blame that you waited, and restrained the wooers in your halls; for this was the better course, had Odysseus returned and come back to his house. But now this is plain, that he will return no more. Nay then, come, sit by thy mother and tell her this, namely that she must wed him whosoever is the best man, and who offers the most gifts; to the end that thou mayest enjoy in peace all the heritage of thy fathers, eating and drinking, and that she may keep the house of another."

Then wise Telemachus answered him: "Nay, by Zeus, Agelaus, and by the woes of my father, who somewhere far from Ithaca has perished or is wandering, in no wise do I delay my mother's marriage, but I bid her wed what man she will, and I offer besides gifts past counting. But I am ashamed to drive her forth from the hall against her will by a word of compulsion. May God never bring such a thing to pass."

So spoke Telemachus, but among the wooers Pallas Athene roused unquenchable laughter, and turned their wits awry. And now they laughed with alien lips, and all bedabbled with blood was the flesh they ate,[1] and their eyes were filled with tears and their spirits set on wailing. Then among them spoke godlike Theoclymenus:

"Ah, wretched men, what evil is this that you suffer? Shrouded in night are your heads and your faces and your knees beneath you; kindled is the

sagas and folk-poetry of various peoples as indicative of death and destruction.

οἰμωγὴ δὲ δέδηε, δεδάκρυνται δὲ παρειαί,
αἵματι δ' ἐρράδαται τοῖχοι καλαί τε μεσόδμαι·
εἰδώλων δὲ πλέον πρόθυρον, πλείη δὲ καὶ αὐλή,
ἱεμένων Ἔρεβόσδε ὑπὸ ζόφον· ἠέλιος δὲ
οὐρανοῦ ἐξαπόλωλε, κακὴ δ' ἐπιδέδρομεν ἀχλύς."

Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπ' αὐτῷ ἡδὺ γέλασσαν.
τοῖσιν δ' Εὐρύμαχος, Πολύβου πάϊς, ἦρχ' ἀγορεύειν·

"Ἄφραίνει ξεῖνος νέον ἄλλοθεν εἰληλουθώς.
ἀλλά μιν αἶψα, νέοι, δόμου ἐκπέμψασθε θύραζε
εἰς ἀγορὴν ἔρχεσθαι, ἐπεὶ τάδε νυκτὶ ἔϊσκει."

Τὸν δ' αὖτε προσέειπε Θεοκλύμενος θεοειδής·
"Εὐρύμαχ', οὔ τί σ' ἄνωγα ἐμοὶ πομπῆας ὀπάζειν·
εἰσί μοι ὀφθαλμοί τε καὶ οὔατα καὶ πόδες ἄμφω
καὶ νόος ἐν στήθεσσι τετυγμένος οὐδὲν ἀεικής.
τοῖς ἔξειμι θύραζε, ἐπεὶ νοέω κακὸν ὕμμιν
ἐρχόμενον, τό κεν οὔ τις ὑπεκφύγοι οὐδ' ἀλέαιτο
μνηστήρων, οἳ δῶμα κάτ' ἀντιθέου Ὀδυσῆος
ἀνέρας ὑβρίζοντες ἀτάσθαλα μηχανάασθε."

Ὣς εἰπὼν ἐξῆλθε δόμων εὖ ναιεταόντων,
ἵκετο δ' ἐς Πείραιον, ὅ μιν πρόφρων ὑπέδεκτο.
μνηστῆρες δ' ἄρα πάντες ἐς ἀλλήλους ὁρόωντες
Τηλέμαχον ἐρέθιζον, ἐπὶ ξείνοις γελόωντες·
ὧδε δέ τις εἴπεσκε νέων ὑπερηνορεόντων·

"Τηλέμαχ', οὔ τις σεῖο κακοξεινώτερος ἄλλος·
οἷον μέν τινα τοῦτον ἔχεις ἐπίμαστον ἀλήτην,
σίτου καὶ οἴνου κεχρημένον, οὐδέ τι ἔργων
ἔμπαιον οὐδὲ βίης, ἀλλ' αὖτως ἄχθος ἀρούρης.
ἄλλος δ' αὖτέ τις οὗτος ἀνέστη μαντεύεσθαι.

sound of wailing, bathed in tears are your cheeks, and sprinkled with blood are the walls and the fair rafters. And full of ghosts is the porch and full the court, of ghosts that hasten down to Erebus beneath the darkness, and the sun has perished out of heaven and an evil mist hovers over all."

So he spoke, but they all laughed merrily at him. And among them Eurymachus, son of Polybus, was the first to speak:

"Mad is the stranger that has newly come from abroad. Quick, ye youths, convey him forth out of doors to go his way to the place of assembly, since here he finds it like night."

Then godlike Theoclymenus answered him: "Eurymachus, in no wise do I bid thee give me guides for my way. I have eyes and ears and my two feet, and a mind in my breast that is in no wise meanly fashioned. With these will I go forth out of doors, for I mark evil coming upon you which not one of the wooers may escape or avoid, of all you who in the house of godlike Odysseus insult men and devise wicked folly."

So saying, he went forth from the stately halls and came to Piraeus, who received him with a ready heart. But all the wooers, looking at one another, sought to provoke Telemachus by laughing at his guests. And thus would one of the proud youths speak:

"Telemachus, no man is more unlucky in his guests than thou, seeing that thou keepest such a filthy vagabond as this man here, always wanting bread and wine, and skilled neither in the works of peace nor those of war, but a mere burden of the earth. And this other fellow again stood up to

ἀλλ' εἴ μοί τι πίθοιο, τό κεν πολὺ κέρδιον εἴη·
τοὺς ξείνους ἐν νηὶ πολυκληῖδι βαλόντες
ἐς Σικελοὺς πέμψωμεν, ὅθεν κέ τοι ἄξιον ἄλφοιν."[1]
Ὣς ἔφασαν μνηστῆρες· ὁ δ' οὐκ ἐμπάζετο μύθων,
ἀλλ' ἀκέων πατέρα προσεδέρκετο, δέγμενος αἰεί,
ὁππότε δὴ μνηστῆρσιν ἀναιδέσι χεῖρας ἐφήσει.
Ἡ δὲ κατ' ἄντηστιν θεμένη περικαλλέα δίφρον
κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια,
ἀνδρῶν ἐν μεγάροισιν ἑκάστου μῦθον ἄκουεν.
δεῖπνον μὲν γάρ τοί γε γελοίωντες τετύκοντο
ἡδύ τε καὶ μενοεικές, ἐπεὶ μάλα πόλλ' ἱέρευσαν·
δόρπου δ' οὐκ ἄν πως ἀχαρίστερον ἄλλο γένοιτο,
οἷον δὴ τάχ' ἔμελλε θεὰ καὶ καρτερὸς ἀνὴρ
θησέμεναι· πρότεροι γὰρ ἀεικέα μηχανόωντο.

[1] ἄλφοιν Bekker: ἄλφοι MSS.

prophesy. Nay, if thou wouldst hearken to me it would be better far: let us fling these strangers on board a benched ship, and send them to the Sicilians, whence they would bring[1] thee in a fitting price."

So spake the wooers, but he paid no heed to their words. Nay, in silence he watched his father, ever waiting until he should put forth his hands upon the shameless wooers.

But the daughter of Icarius, wise Penelope, had set her beautiful chair over against them, and heard the words of each man in the hall. For they had made ready their meal in the midst of their laughing, a sweet meal, and one to satisfy the heart, for they had slain many beasts. But never could meal have been more graceless than a supper such as a goddess and a mighty man were soon to set before them. For unprovoked they were contriving deeds of shame.

[1] ἄλφοιν (*i.e.* ἄλφοιεν) is a conjecture of Bekker's; the plural verb is demanded by the sense. Others change τοὺς ξείνους in line 382 to τὸν ξεῖνον. It seems impossible to assume "the sale" as subject to ἄλφοι.

## Φ

Τῇ δ' ἄρ' ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη,
κούρῃ Ἰκαρίοιο, περίφρονι Πηνελοπείῃ,
τόξον μνηστήρεσσι θέμεν πολιόν τε σίδηρον
ἐν μεγάροις Ὀδυσῆος, ἀέθλια καὶ φόνου ἀρχήν.
κλίμακα δ' ὑψηλὴν προσεβήσετο οἷο δόμοιο,
εἵλετο δὲ κληῖδ' εὐκαμπέα χειρὶ παχείῃ
καλὴν χαλκείην.[1] κώπη δ' ἐλέφαντος ἐπῆεν.
βῆ δ' ἴμεναι θάλαμόνδε σὺν ἀμφιπόλοισι γυναιξὶν
ἔσχατον· ἔνθα δέ οἱ κειμήλια κεῖτο ἄνακτος,
χαλκός τε χρυσός τε πολύκμητός τε σίδηρος.
ἔνθα δὲ τόξον κεῖτο παλίντονον ἠδὲ φαρέτρη
ἰοδόκος, πολλοὶ δ' ἔνεσαν στονόεντες ὀϊστοί,
δῶρα τά οἱ ξεῖνος Λακεδαίμονι δῶκε τυχήσας
Ἴφιτος Εὐρυτίδης, ἐπιείκελος ἀθανάτοισι.
τὼ δ' ἐν Μεσσήνῃ ξυμβλήτην ἀλλήλοιϊν
οἴκῳ ἐν Ὀρτιλόχοιο δαΐφρονος. ἦ τοι Ὀδυσσεὺς
ἦλθε μετὰ χρεῖος, τό ῥά οἱ πᾶς δῆμος ὄφελλε·
μῆλα γὰρ ἐξ Ἰθάκης Μεσσήνιοι ἄνδρες ἄειραν
νηυσὶ πολυκλήϊσι τριηκόσι' ἠδὲ νομῆας.
τῶν ἕνεκ' ἐξεσίην πολλὴν ὁδὸν ἦλθεν Ὀδυσσεὺς
παιδνὸς ἐών· πρὸ γὰρ ἧκε πατὴρ ἄλλοι τε γέροντες.
Ἴφιτος αὖθ' ἵππους διζήμενος, αἵ οἱ ὄλοντο
δώδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοί·

[1] χαλκείην : χρυσείην.

# BOOK XXI

But the goddess, flashing-eyed Athene, put it into the heart of the daughter of Icarius, wise Penelope, to set before the wooers in the halls of Odysseus the bow and the gray iron, to be a contest and the beginning of death. She climbed the high stairway to her chamber, and took the bent key in her strong hand—a goodly key of bronze, and on it was a handle of ivory. And she went her way with her handmaidens to a store-room, far remote, where lay the treasures of her lord, bronze and gold and iron, wrought with toil. And there lay the back-bent bow and the quiver that held the arrows, and many arrows were in it, fraught with groanings—gifts which a friend of Odysseus had given him when he met him once in Lacedaemon, even Iphitus, son of Eurytus, a man like unto the immortals. They two had met one another in Messene in the house of wise Ortilochus. Odysseus verily had come to collect a debt which the whole people owed him, for the men of Messene had lifted from Ithaca in their benched ships three hundred sheep and the shepherds with them. It was on an embassy in quest of these that Odysseus had come a far journey, while he was but a youth; for his father and the other elders had sent him forth. And Iphitus, on his part, had come in search of twelve brood mares, which he had lost, with sturdy mules at the teat; but to him

αἳ δή οἱ καὶ ἔπειτα φόνος καὶ μοῖρα γένοντο,
ἐπεὶ δὴ Διὸς υἱὸν ἀφίκετο καρτερόθυμον,
φῶθ' Ἡρακλῆα, μεγάλων ἐπίστορα ἔργων,
ὅς μιν ξεῖνον ἐόντα κατέκτανεν ᾧ ἐνὶ οἴκῳ,
σχέτλιος, οὐδὲ θεῶν ὄπιν ᾐδέσατ' οὐδὲ τράπεζαν,
τὴν ἦν οἱ παρέθηκεν· ἔπειτα δὲ πέφνε καὶ αὐτόν,
ἵππους δ' αὐτὸς ἔχε κρατερώνυχας ἐν μεγάροισι.
τὰς ἐρέων Ὀδυσῆϊ συνήντετο, δῶκε δὲ τόξον,
τὸ πρὶν μέν ῥ' ἐφόρει μέγας Εὔρυτος, αὐτὰρ ὁ παιδὶ
κάλλιπ' ἀποθνήσκων ἐν δώμασιν ὑψηλοῖσι.
τῷ δ' Ὀδυσεὺς ξίφος ὀξὺ καὶ ἄλκιμον ἔγχος ἔδωκεν,
ἀρχὴν ξεινοσύνης προσκηδέος· οὐδὲ τραπέζῃ
γνώτην ἀλλήλων· πρὶν γὰρ Διὸς υἱὸς ἔπεφνεν
Ἴφιτον Εὐρυτίδην, ἐπιείκελον ἀθανάτοισιν,
ὅς οἱ τόξον ἔδωκε. τὸ δ' οὔ ποτε δῖος Ὀδυσσεὺς
ἐρχόμενος πόλεμόνδε μελαινάων ἐπὶ νηῶν
ἠρεῖτ', ἀλλ' αὐτοῦ μνῆμα ξείνοιο φίλοιο
κέσκετ'[1] ἐνὶ μεγάροισι, φόρει δέ μιν ἣς ἐπὶ γαίης.

Ἡ δ' ὅτε δὴ θάλαμον τὸν ἀφίκετο δία γυναικῶν
οὐδόν τε δρύϊνον προσεβήσετο, τόν ποτε τέκτων
ξέσσεν ἐπισταμένως καὶ ἐπὶ στάθμην ἴθυνεν,
ἐν δὲ σταθμοὺς ἄρσε, θύρας δ' ἐπέθηκε φαεινάς,
αὐτίκ' ἄρ' ἦ γ' ἴμάντα θοῶς ἀπέλυσε κορώνης,
ἐν δὲ κληῖδ' ἧκε, θυρέων δ' ἀνέκοπτεν ὀχῆας

[1] κέσκετ': θέσκετ'.

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[1] Others render "was an accomplice in monstrous deeds."
[2] On the inside of the door was a bar or bolt to which a thong was attached. This thong passed through a hole in

thereafter did they bring death and doom, when he came to the stout-hearted son of Zeus, the man Heracles, who well knew[1] deeds of daring; for Heracles slew him, his guest though he was, in his own house, ruthlessly, and had regard neither for the wrath of the gods nor for the table which he had set before him, but slew the man thereafter, and himself kept the stout-hoofed mares in his halls. It was while asking for these that Iphitus met Odysseus, and gave him the bow, which of old great Eurytus had been wont to bear, and had left at his death to his son in his lofty house. And to Iphitus Odysseus gave a sharp sword and a mighty spear, as the beginning of loving friendship; yet they never knew one another at the table, for ere that might be the son of Zeus had slain Iphitus, son of Eurytus, a man like unto the immortals, who gave Odysseus the bow. This bow goodly Odysseus, when going forth to war, would never take with him on the black ships, but it lay in his halls at home as a memorial of a dear friend, and he carried it in his own land.

Now when the fair lady had come to the store-room, and had stepped upon the threshold of oak, which of old the carpenter had skilfully planed and made straight to the line—thereon had he also fitted door-posts, and set on them bright doors—straightway she quickly loosed the thong[2] from the handle and thrust in the key, and with sure aim shot

the door, and, when the door was closed from the outside, served as a means of drawing the bolt into its socket; the thong was then fastened to a hook. To open the door from without the thong was first unfastened, and then the bolt was forced back by the key, which presumably fitted the aperture with nicety; hence the phrase "with sure aim."

ἄντα τιτυσκομένη· τὰ δ' ἀνέβραχεν ἠΰτε ταῦρος
βοσκόμενος λειμῶνι· τόσ' ἔβραχε καλὰ θύρετρα
πληγέντα κληῖδι, πετάσθησαν δέ οἱ ὦκα.
ἡ δ' ἄρ' ἐφ' ὑψηλῆς σανίδος βῆ· ἔνθα δὲ χηλοὶ
ἕστασαν, ἐν δ' ἄρα τῇσι θυώδεα εἵματ' ἔκειτο.
ἔνθεν ὀρεξαμένη ἀπὸ πασσάλου αἴνυτο τόξον
αὐτῷ γωρυτῷ, ὅς οἱ περίκειτο φαεινός.
ἐζομένη δὲ κατ' αὖθι, φίλοις ἐπὶ γούνασι θεῖσα,
κλαῖε μάλα λιγέως, ἐκ δ' ἦρεε τόξον ἄνακτος.
ἡ δ' ἐπεὶ οὖν τάρφθη πολυδακρύτοιο γόοιο,
βῆ ῥ' ἴμεναι μέγαρόνδε μετὰ μνηστῆρας ἀγαυοὺς
τόξον ἔχουσ' ἐν χειρὶ παλίντονον ἠδὲ φαρέτρην
ἰοδόκον· πολλοὶ δ' ἔνεσαν στονόεντες ὀϊστοί.
τῇ δ' ἄρ' ἅμ' ἀμφίπολοι φέρον ὄγκιον, ἔνθα σίδηρος
κεῖτο πολὺς καὶ χαλκός, ἀέθλια τοῖο ἄνακτος.
ἡ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν,
στῆ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα.
ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἑκάτερθε παρέστη.[1]
αὐτίκα δὲ μνηστῆρσι μετηύδα καὶ φάτο μῦθον·

"Κέκλυτέ μευ, μνηστῆρες ἀγήνορες, οἳ τόδε δῶμα
ἐχράετ' ἐσθιέμεν καὶ πινέμεν ἐμμενὲς αἰεὶ
ἀνδρὸς ἀποιχομένοιο πολὺν χρόνον· οὐδέ τιν' ἄλλην
μύθου ποιήσασθαι ἐπισχεσίην ἐδύνασθε,
ἀλλ' ἐμὲ ἱέμενοι γῆμαι θέσθαι τε γυναῖκα.
ἀλλ' ἄγετε, μνηστῆρες, ἐπεὶ τόδε φαίνετ' ἄεθλον.
θήσω γὰρ μέγα τόξον Ὀδυσσῆος θείοιο·
ὅς δέ κε ῥηΐτατ' ἐντανύσῃ βιὸν ἐν παλάμῃσι
καὶ διοϊστεύσῃ πελέκεων δυοκαίδεκα πάντων,
τῷ κεν ἅμ' ἐσποίμην, νοσφισσαμένη τόδε δῶμα
κουρίδιον, μάλα καλόν, ἐνίπλειον βιότοιο,
τοῦ ποτὲ μεμνήσεσθαι ὀΐομαι ἔν περ ὀνείρῳ."

[1] Line 66 (=xviii. 211) is omitted in some MSS.

back the bolts. And as a bull bellows when grazing in a meadow, even so bellowed the fair doors, smitten by the key; and quickly they flew open before her. Then she stepped upon the high floor, where the chests stood in which fragrant raiment was stored, and stretched out her hand from thence and took from its peg the bow together with the bright case which surrounded it. And there she sat down and laid the case upon her knees and wept aloud, and took out the bow of her lord. But when she had had her fill of tearful wailing, she went her way to the hall, to the company of the lordly wooers, bearing in her hands the back-bent bow and the quiver that held the arrows, and many arrows were in it, fraught with groanings. And by her side her maidens bore a chest, wherein lay abundance of iron and bronze, the battle-gear of her lord. Now when the fair lady reached the wooers, she stood by the door-post of the well-built hall, holding before her face her shining veil; and a faithful handmaid stood on either side of her. Then straightway she spoke among the wooers, and said:

"Hear me, ye proud wooers, who have beset this house to eat and drink ever without end, since its master has long been gone, nor could you find any other plea to urge, save only as desiring to wed me and take me to wife. Nay, come now, ye wooers, since this is shewn to be your prize.[1] I will set before you the great bow of divine Odysseus, and whosoever shall most easily string the bow in his hands and shoot an arrow through all twelve axes, with him will I go, and forsake this house of my wedded life, a house most fair and filled with livelihood, which, methinks I shall ever remember even in my dreams."

[1] She means herself, not the bow; *cf.* 106.

"Ὡς φάτο, καί ῥ' Εὔμαιον ἀνώγει, δῖον ὑφορβόν,
τόξον μνηστήρεσσι θέμεν πολιόν τε σίδηρον.
δακρύσας δ' Εὔμαιος ἐδέξατο καὶ κατέθηκε·
κλαῖε δὲ βουκόλος ἄλλοθ', ἐπεὶ ἴδε τόξον ἄνακτος.
Ἀντίνοος δ' ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
"Νήπιοι ἀγροιῶται, ἐφημέρια φρονέοντες,
ἆ δειλώ, τί νυ δάκρυ κατείβετον ἠδὲ γυναικὶ
θυμὸν ἐνὶ στήθεσσιν ὀρίνετον; ἦ τε καὶ ἄλλως
κεῖται ἐν ἄλγεσι θυμός, ἐπεὶ φίλον ὤλεσ' ἀκοίτην.
ἀλλ' ἀκέων δαίνυσθε καθήμενοι, ἠὲ θύραζε
κλαίετον ἐξελθόντε, κατ' αὐτόθι τόξα λιπόντε,
μνηστήρεσσιν ἄεθλον ἀάατον· οὐ γὰρ ὀΐω
ῥηϊδίως τόδε τόξον ἐΰξοον ἐντανύεσθαι.
οὐ γάρ τις μέτα τοῖος ἀνὴρ ἐν τοίσδεσι πᾶσιν
οἷος Ὀδυσσεὺς ἔσκεν· ἐγὼ δέ μιν αὐτὸς ὄπωπα,
καὶ γὰρ μνήμων εἰμί, πάϊς δ' ἔτι νήπιος ἦα."
Ὡς φάτο, τῷ δ' ἄρα θυμὸς ἐνὶ στήθεσσιν ἐώλπει
νευρὴν ἐντανύσειν διοϊστεύσειν τε σιδήρου.
ἦ τοι ὀϊστοῦ γε πρῶτος γεύσεσθαι ἔμελλεν
ἐκ χειρῶν Ὀδυσῆος ἀμύμονος, ὃν τότ' ἀτίμα
ἥμενος ἐν μεγάροις, ἐπὶ δ' ὤρνυε πάντας ἑταίρους.
Τοῖσι δὲ καὶ μετέειφ' ἱερὴ ἷς Τηλεμάχοιο·
"Ὢ πόποι, ἦ μάλα με Ζεὺς ἄφρονα θῆκε Κρονίων·
μήτηρ μέν μοί φησι φίλη, πινυτή περ ἐοῦσα,
ἄλλῳ ἄμ' ἔψεσθαι νοσφισσαμένη τόδε δῶμα·
αὐτὰρ ἐγὼ γελόω καὶ τέρπομαι ἄφρονι θυμῷ.
ἀλλ' ἄγετε, μνηστῆρες, ἐπεὶ τόδε φαίνετ' ἄεθλον,
οἵη νῦν οὐκ ἔστι γυνὴ κατ' Ἀχαιΐδα γαῖαν,
οὔτε Πύλου ἱερῆς οὔτ' Ἄργεος οὔτε Μυκήνης·
οὔτ' αὐτῆς Ἰθάκης οὔτ' ἠπείροιο μελαίνης.[1]
καὶ δ' αὐτοὶ τόδε γ' ἴστε· τί με χρὴ μητέρος αἴνου;

[1] Line 109 (*cf.* xiv. 97–8) is omitted in many MSS.

So she spoke, and bade Eumaeus, the goodly swineherd, set for the wooers the bow and the grey iron. And, bursting into tears, Eumaeus took them and laid them down, and in another place the neatherd wept, when he saw the bow of his lord. Then Antinous rebuked them, and spoke, and addressed them:

"Foolish boors, who mind only the things of the day! Wretched pair, why now do you shed tears, and trouble the soul in the breast of the lady, whose heart even as it is lies low in pain, seeing that she has lost her dear husband? Nay, sit and feast in silence, or else go forth and weep, and leave the bow here behind as a decisive[1] contest for the wooers; for not easily, methinks, is this polished bow to be strung. For there is no man among all these here such as Odysseus was, and I myself saw him. For I remember him, though I was still but a child."

So he spoke, but the heart in his breast hoped that he would string the bow and shoot an arrow through the iron. Yet verily he was to be the first to taste of an arrow from the hands of noble Odysseus, whom then he, as he sat in the halls, was dishonouring, and urging on all his comrades.

Then among them spoke the strong and mighty Telemachus: "Lo now, of a truth Zeus, son of Cronos, has made me witless. My dear mother, for all that she is wise, declares that she will follow another lord, forsaking this house; yet I laugh, and am glad with a witless mind. Come then, ye wooers, since this is shewn to be your prize, a lady, the like of whom is not now in the Achaean land, neither in sacred Pylos, nor in Argos, nor in Mycene, nor yet in Ithaca itself, nor in the dark mainland. Nay, but of yourselves you know this—what need have I to praise my

[1] Others render "deadly" or "terrible"; but see Monro.

ἀλλ᾽ ἄγε μὴ μύνῃσι παρέλκετε μηδ᾽ ἔτι τόξου
δηρὸν ἀποτρωπᾶσθε τανυστύος, ὄφρα ἴδωμεν.
καὶ δέ κεν αὐτὸς ἐγὼ τοῦ τόξου πειρησαίμην·
εἰ δέ κεν ἐντανύσω διοϊστεύσω τε σιδήρου,
οὔ κέ μοι ἀχνυμένῳ τάδε δώματα πότνια μήτηρ
λείποι ἅμ᾽ ἄλλῳ ἰοῦσ᾽, ὅτ᾽ ἐγὼ κατόπισθε λιποίμην
οἷός τ᾽ ἤδη πατρὸς ἀέθλια κάλ᾽ ἀνελέσθαι."

Ἦ καὶ ἀπ᾽ ὤμοιϊν χλαῖναν θέτο φοινικόεσσαν
ὀρθὸς ἀναΐξας, ἀπὸ δὲ ξίφος ὀξὺ θέτ᾽ ὤμων.
πρῶτον μὲν πελέκεας στῆσεν, διὰ τάφρον ὀρύξας
πᾶσι μίαν μακρήν, καὶ ἐπὶ στάθμην ἴθυνεν,
ἀμφὶ δὲ γαῖαν ἔναξε· τάφος δ᾽ ἕλε πάντας ἰδόντας,
ὡς εὐκόσμως στῆσε· πάρος δ᾽ οὐ πώ ποτ᾽ ὀπώπει.
στῆ δ᾽ ἄρ᾽ ἐπ᾽ οὐδὸν ἰὼν καὶ τόξου πειρήτιζε. –
τρὶς μέν μιν πελέμιξεν ἐρύσσεσθαι μενεαίνων,
τρὶς δὲ μεθῆκε βίης, ἐπιελπόμενος τό γε θυμῷ,
νευρὴν ἐντανύειν διοϊστεύσειν τε σιδήρου.
καί νύ κε δή ῥ᾽ ἐτάνυσσε βίῃ τὸ τέταρτον ἀνέλκων,
ἀλλ᾽ Ὀδυσεὺς ἀνένευε καὶ ἔσχεθεν ἱέμενόν περ.
τοῖς δ᾽ αὖτις μετέειφ᾽ ἱερὴ ἲς Τηλεμάχοιο·

"Ὤ πόποι, ἦ καὶ ἔπειτα κακός τ᾽ ἔσομαι καὶ ἄκικυς,
ἠὲ νεώτερός εἰμι καὶ οὔ πω χερσὶ πέποιθα
ἄνδρ᾽ ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνῃ.
ἀλλ᾽ ἄγεθ᾽, οἵ περ ἐμεῖο βίῃ προφερέστεροί ἐστε,
τόξου πειρήσασθε, καὶ ἐκτελέωμεν ἄεθλον."

Ὣς εἰπὼν τόξον μὲν ἀπὸ ἕο θῆκε χαμᾶζε,

mother? Come then, put not the matter aside with excuses, nor any more turn away too long from the drawing of the bow, that we may see the issue. Yea, and I would myself make trial of yon bow. If I shall string it and shoot an arrow through the iron, it will not vex me that my honoured mother should leave this house and go along with another, seeing that I should be left here able now to wield the goodly battle-gear of my father."

With this he flung the scarlet cloak from off his back, and sprang up erect; and he laid his sharp sword from off his shoulders. First then he set up the axes, when he had dug a trench, one long trench for all, and made it straight to the line, and about them he stamped in the earth. And amazement seized all who saw him, that he set them out so orderly, though before he had never seen them. Then he went and stood upon the threshold, and began to try the bow. Thrice he made it quiver in his eagerness to draw it, and thrice he relaxed his effort, though in his heart he hoped to string the bow and shoot an arrow through the iron. And now at the last he would haply have strung it in his might, as for the fourth time he sought to draw up the string, but Odysseus nodded in dissent, and checked him in his eagerness. Then the strong and mighty Telemachus spoke among them again:

"Out on it, even in days to come shall I be a coward and a weakling, or else I am too young, and have not yet trust in my might to defend me against a man, when one waxes wroth without a cause. But, come now, you that are mightier than I, make trial of the bow, and let us end the contest."

So saying, he set the bow from him on the ground,

κλίνας κολλητῇσιν ἐϋξέστῃς σανίδεσσιν,
αὐτοῦ δ' ὠκὺ βέλος καλῇ προσέκλινε κορώνῃ,
ἂψ δ' αὖτις κατ' ἄρ' ἕζετ' ἐπὶ θρόνου ἔνθεν ἀνέστη.
Τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱός·
"Ὄρνυσθ' ἐξείης ἐπιδέξια πάντες ἑταῖροι,
ἀρξάμενοι τοῦ χώρου ὅθεν τέ περ οἰνοχοεύει."
Ὣς ἔφατ' Ἀντίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος.
Λειώδης δὲ πρῶτος ἀνίστατο, Οἴνοπος υἱός,
ὅ σφι θυοσκόος ἔσκε, παρὰ κρητῆρα δὲ καλὸν
ἵζε μυχοίτατος αἰέν· ἀτασθαλίαι δέ οἱ οἴῳ
ἐχθραὶ ἔσαν, πᾶσιν δὲ νεμέσσα μνηστήρεσσιν·
ὅς ῥα τότε πρῶτος τόξον λάβε καὶ βέλος ὠκύ.
στῆ δ' ἄρ' ἐπ' οὐδὸν ἰὼν καὶ τόξου πειρήτιζεν,
οὐδέ μιν ἐντάνυσε· πρὶν γὰρ κάμε χεῖρας ἀνέλκων
ἀτρίπτους ἁπαλάς· μετὰ δὲ μνηστῆρσιν ἔειπεν·
"Ὦ φίλοι, οὐ μὲν ἐγὼ τανύω, λαβέτω δὲ καὶ ἄλλος.
πολλοὺς γὰρ τόδε τόξον ἀριστῆας κεκαδήσει
θυμοῦ καὶ ψυχῆς, ἐπεὶ ἢ πολὺ φέρτερόν ἐστι
τεθνάμεν ἢ ζώοντας ἁμαρτεῖν, οὔθ' ἕνεκ' αἰεὶ
ἐνθάδ' ὁμιλέομεν, ποτιδέγμενοι ἤματα πάντα.
νῦν μέν τις καὶ ἔλπετ' ἐνὶ φρεσὶν ἠδὲ μενοινᾷ
γῆμαι Πηνελόπειαν, Ὀδυσσῆος παράκοιτιν.
αὐτὰρ ἐπὴν τόξου πειρήσεται ἠδὲ ἴδηται,
ἄλλην δή τιν' ἔπειτα Ἀχαιϊάδων εὐπέπλων
μνάσθω ἐέδνοισιν διζήμενος· ἡ δέ κ' ἔπειτα
γήμαιθ' ὅς κε πλεῖστα πόροι καὶ μόρσιμος ἔλθοι."
Ὣς ἄρ' ἐφώνησεν καὶ ἀπὸ ἕο τόξον ἔθηκε,

leaning it against the jointed, polished door, and hard by he leaned the swift arrow against the fair bow-tip, and then sat down again on the seat from which he had risen.

Then Antinous, son of Eupeithes, spoke among them: "Rise up in order, all you of our company, from left to right, beginning from the place where the cupbearer pours the wine."

So spoke Antinous, and his word was pleasing to them. Then first arose Leiodes, son of Oenops, who was their sōothsayer, and ever sat by the fair mixing-bowl in the innermost part of the hall; deeds of wanton folly were hateful to him alone, and he was full of indignation at all the wooers. He it was who now first took the bow and swift arrow, and he went and stood upon the threshold, and began to try the bow; but he could not string it. Ere that might be his hands grew weary, as he sought to draw up the string, his unworn delicate hands; and he spoke among the wooers:

"Friends, it is not I that shall string it; let another take it. For many princes shall this bow rob of spirit and of life, since verily it is better far to die than to live on and fail of that for the sake of which we ever gather here, waiting expectantly day after day. Now many a man even hopes in his heart and desires to wed Penelope, the wife of Odysseus; but when he shall have made trial of the bow, and seen the outcome, thereafter let him woo some other of the fair-robed Achaean women with his gifts, and seek to win her; then should Penelope wed him who offers most, and who comes as her fated lord."

So he spoke, and set the bow from him, leaning it

κλίνας κολλητῇσιν ἐϋξέστης σανίδεσσιν,
αὐτοῦ δ' ὠκὺ βέλος καλῇ προσέκλινε κορώνῃ,
ἂψ δ' αὖτις κατ' ἄρ' ἔζετ' ἐπὶ θρόνου ἔνθεν ἀνέστη.
Ἀντίνοος δ' ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
"Λειώδες, ποιόν σε ἔπος φύγεν ἕρκος ὀδόντων,
δεινόν τ' ἀργαλέον τε,—νεμεσσῶμαι δέ τ' ἀκούων—
εἰ δὴ τοῦτό γε τόξον ἀριστῆας κεκαδήσει
θυμοῦ καὶ ψυχῆς, ἐπεὶ οὐ δύνασαι σὺ τανύσσαι.
οὐ γάρ τοί σέ γε τοῖον ἐγείνατο πότνια μήτηρ
οἷόν τε ῥυτῆρα βιοῦ τ' ἔμεναι καὶ ὀϊστῶν·
ἀλλ' ἄλλοι τανύουσι τάχα μνηστῆρες ἀγαυοί."
Ὣς φάτο, καί ῥ' ἐκέλευσε Μελάνθιον, αἰπόλον αἰγῶν·
"Ἄγρει δή, ῥῦρ κῆον ἐνὶ μεγάροισι, Μελανθεῦ,
πὰρ δὲ τίθει δίφρον τε μέγαν καὶ κῶας ἐπ' αὐτοῦ,
ἐκ δὲ στέατος ἔνεικε μέγαν τροχὸν ἔνδον ἐόντος,
ὄφρα νέοι θάλποντες, ἐπιχρίοντες ἀλοιφῇ,
τόξου πειρώμεσθα καὶ ἐκτελέωμεν ἄεθλον."
Ὣς φάθ', ὁ δ' αἶψ' ἀνέκαιε Μελάνθιος ἀκάματον πῦρ,
πὰρ δὲ φέρων δίφρον θῆκεν καὶ κῶας ἐπ' αὐτοῦ,
ἐκ δὲ στέατος ἔνεικε μέγαν τροχὸν ἔνδον ἐόντος·
τῷ ῥα νέοι θάλποντες ἐπειρῶντ'· οὐδ' ἐδύναντο
ἐντανύσαι, πολλὸν δὲ βίης ἐπιδευέες ἦσαν.
Ἀντίνοος δ' ἔτ' ἐπεῖχε καὶ Εὐρύμαχος θεοειδής,
ἀρχοὶ μνηστήρων· ἀρετῇ δ' ἔσαν ἔξοχ' ἄριστοι.
τὼ δ' ἐξ οἴκου βῆσαν ὁμαρτήσαντες ἅμ' ἄμφω
βουκόλος ἠδὲ συφορβὸς Ὀδυσσῆος θείοιο·
ἐκ δ' αὐτὸς μετὰ τοὺς δόμου ἦλυθε δῖος Ὀδυσσεύς.
ἀλλ' ὅτε δή ῥ' ἐκτὸς θυρέων ἔσαν ἠδὲ καὶ αὐλῆς,
φθεγξάμενός σφε ἔπεσσι προσηύδα μειλιχίοισι·

against the jointed, polished door, and hard by he leaned the swift arrow against the fair bow-tip, and then sat down on the seat from which he had risen. But Antinous rebuked him, and spoke, and addressed him: "Leiodes, what a word has escaped the barrier of thy teeth, a dread word and grievous! I am angered to hear it, if forsooth this bow is to rob princes of spirit and of life, because thou art not able to string it. For, I tell thee, thy honoured mother did not bear thee of such strength as to draw a bow and shoot arrows; but others of the lordly wooers will soon string it."

So he spoke, and called to Melanthius, the goatherd: "Come now, light a fire in the hall, Melanthius; and set by it a great seat with a fleece upon it, and bring forth a great cake of the fat that is within, that we youths may warm the bow, and anoint it with fat, and so make trial of it, and end the contest."

So he spoke, and Melanthius straightway rekindled the unwearied fire, and brought and placed by it a great seat with a fleece upon it, and he brought forth a great cake of the fat that was within. Therewith the youths warmed the bow, and made trial of it, but they could not string it, for they were far lacking in strength.

Now Antinous was still persisting and godlike Eurymachus, leaders of the wooers, who were far the best in valiance; but those other two had gone forth both together from the hall, the neatherd and the swineherd of divine Odysseus; and after them Odysseus himself went forth from the house. But when they were now outside the gates and the court, he spoke and addressed them with gentle words:

"Βουκόλε καὶ σύ, συφορβέ, ἔπος τί κε μυθησαίμην,
ἦ αὐτὸς κεύθω; φάσθαι δέ με θυμὸς ἀνώγει.
ποῖοί κ' εἶτ' Ὀδυσῆϊ ἀμυνέμεν, εἴ ποθεν ἔλθοι
ὧδε μάλ' ἐξαπίνης καί τις θεὸς αὐτὸν ἐνείκαι;
ἦ κε μνηστήρεσσιν ἀμύνοιτ' ἦ Ὀδυσῆϊ;
εἶπαθ' ὅπως ὑμέας κραδίη θυμός τε κελεύει."
Τὸν δ' αὖτε προσέειπε βοῶν ἐπιβουκόλος ἀνήρ·
"Ζεῦ πάτερ, αἰ γὰρ τοῦτο τελευτήσειας ἐέλδωρ,
ὡς ἔλθοι μὲν κεῖνος ἀνήρ, ἀγάγοι δέ ἑ δαίμων·
γνοίης χ' οἵη ἐμὴ δύναμις καὶ χεῖρες ἕπονται."
Ὣς δ' αὔτως Εὔμαιος ἐπεύχετο πᾶσι θεοῖσι
νοστῆσαι Ὀδυσῆα πολύφρονα ὅνδε δόμονδε.
Αὐτὰρ ἐπεὶ δὴ τῶν γε νόον νημερτὲ ἀνέγνω,
ἐξαῦτίς σφε ἔπεσσιν ἀμειβόμενος προσέειπεν·
"Ἔνδον μὲν δὴ ὅδ' αὐτὸς ἐγώ, κακὰ πολλὰ μογήσας
ἦλυθον εἰκοστῷ ἔτεϊ ἐς πατρίδα γαῖαν.
γιγνώσκω δ' ὡς σφῶϊν ἐελδομένοισιν ἱκάνω
οἵοισι δμώων· τῶν δ' ἄλλων οὔ τευ ἄκουσα
εὐξαμένου ἐμὲ αὖτις ὑπότροπον οἶκαδ' ἱκέσθαι.
σφῶϊν δ', ὡς ἔσεταί περ, ἀληθείην καταλέξω.
εἴ χ' ὑπ' ἔμοι γε θεὸς δαμάσῃ μνηστῆρας ἀγαυούς,
ἄξομαί ἀμφοτέροις ἀλόχους καὶ κτήματ' ὀπάσσω
οἰκία τ' ἐγγὺς ἐμεῖο τετυγμένα· καί μοι ἔπειτα
Τηλεμάχου ἑτάρω τε κασιγνήτω τε ἔσεσθον.
εἰ δ' ἄγε δή, καὶ σῆμα ἀριφραδὲς ἄλλο τι δείξω,
ὄφρα μ' εὖ γνῶτον πιστωθῆτόν τ' ἐνὶ θυμῷ,
οὐλήν, τήν ποτέ με σῦς ἤλασε λευκῷ ὀδόντι
Παρνησόνδ' ἐλθόντα σὺν υἱάσιν Αὐτολύκοιο."

"Neatherd, and thou too swineherd, shall I tell you something or keep it to myself? Nay, my spirit bids me tell it. What manner of men would you be to defend Odysseus, if he should come from somewhere thus suddenly, and some god should bring him? Would you bear aid to the wooers or to Odysseus? Speak out as your heart and spirit bid you."

Then the herdsmen of the cattle answered him: "Father Zeus, oh that thou wouldest fulfil this wish! Grant that that man may come back, and that some god may guide him. Then shouldest thou know what manner of might is mine, and how my hands obey."

And even in like manner did Eumaeus pray to all the gods that wise Odysseus might come back to his own home.

But when he knew with certainty the mind of these, he made answer, and spoke to them again, saying:

"At home now in truth am I here before you, my very self. After many grievous toils I am come in the twentieth year to my native land. And I know that by you two alone of all my thralls is my coming desired, but of the rest have I heard not one praying that I might come back again to my home. But to you two will I tell the truth, even as it shall be. If a god shall subdue the lordly wooers unto me, I will bring you each a wife, and will give you possessions and a house built near my own, and thereafter you two shall be in my eyes friends and brothers of Telemachus. Nay, come, more than this, I will shew you also a manifest sign, that you may know me well and be assured in heart, even the scar of the wound which long ago a boar dealt me with his white tusk, when I went to Parnassus with the sons of Autolycus."

Ὣς εἰπὼν ῥάκεα μεγάλης ἀποέργαθεν οὐλῆς.
τὼ δ' ἐπεὶ εἰσιδέτην εὖ τ' ἐφράσσαντο ἕκαστα,
κλαῖον ἄρ' ἀμφ' Ὀδυσῆϊ δαΐφρονι χεῖρε βαλόντε,
καὶ κύνεον ἀγαπαζόμενοι κεφαλήν τε καὶ ὤμους
ὣς δ' αὔτως Ὀδυσεὺς κεφαλὰς καὶ χεῖρας ἔκυσσε.
καί νύ κ' ὀδυρομένοισιν ἔδυ φάος ἠελίοιο,
εἰ μὴ Ὀδυσσεὺς αὐτὸς ἐρύκακε φώνησέν τε·
" Παύεσθον κλαυθμοῖο γόοιό τε, μή τις ἴδηται
ἐξελθὼν μεγάροιο, ἀτὰρ εἴπῃσι καὶ εἴσω.
ἀλλὰ προμνηστῖνοι ἐσέλθετε, μηδ' ἅμα πάντες,
πρῶτος ἐγώ, μετὰ δ' ὔμμες· ἀτὰρ τόδε σῆμα τετύχθω·
ἄλλοι μὲν γὰρ πάντες, ὅσοι μνηστῆρες ἀγαυοί,
οὐκ ἐάσουσιν ἐμοὶ δόμεναι βιὸν ἠδὲ φαρέτρην·
ἀλλὰ σύ, δῖ' Εὔμαιε, φέρων ἀνὰ δώματα τόξον
ἐν χείρεσσιν ἐμοὶ θέμεναι, εἰπεῖν τε γυναιξὶ
κληῖσαι μεγάροιο θύρας πυκινῶς ἀραρυίας,
ἤν δέ τις ἢ στοναχῆς ἠὲ κτύπου ἔνδον ἀκούσῃ
ἀνδρῶν ἡμετέροισιν ἐν ἕρκεσι, μή τι θύραζε
προβλώσκειν, ἀλλ' αὐτοῦ ἀκὴν ἔμεναι παρὰ ἔργῳ.
σοὶ δέ, Φιλοίτιε δῖε, θύρας ἐπιτέλλομαι αὐλῆς
κληῖσαι κληῖδι, θοῶς δ' ἐπὶ δεσμὸν ἰῆλαι."
Ὣς εἰπὼν εἰσῆλθε δόμους εὖ ναιετάοντας·
ἕζετ' ἔπειτ' ἐπὶ δίφρον ἰών, ἔνθεν περ ἀνέστη·
ἐς δ' ἄρα καὶ τὼ δμῶε ἴτην θείου Ὀδυσῆος.
Εὐρύμαχος δ' ἤδη τόξον μετὰ χερσὶν ἐνώμα,
θάλπων ἔνθα καὶ ἔνθα σέλας πυρός· ἀλλά μιν οὐδ' ὣς
ἐντανύσαι δύνατο, μέγα δ' ἔστενε κυδάλιμον κῆρ·
ὀχθήσας δ' ἄρα εἶπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

So saying, he drew aside the rags from the great scar. And when the two had seen it, and had marked each thing well, they flung their arms about wise Odysseus, and wept; and they kissed his head and shoulders in loving welcome. And even in like manner Odysseus kissed their heads and hands. And now the light of the sun would have gone down upon their weeping, had not Odysseus himself checked them, and said:

"Cease now from weeping and wailing, lest some one come forth from the hall and see us, and make it known within as well. But go within one after another, not all together, I first and you thereafter, and let this be made a sign. All the rest, as many as are lordly wooers, will not suffer the bow and the quiver to be given to me; but do thou, goodly Eumaeus, as thou bearest the bow through the halls, place it in my hands, and bid the women bar the close-fitting doors of their hall. And if any one of them hears groanings or the din of men within our walls, let them not rush out, but remain where they are in silence at their work. But to thee, goodly Philoetius, do I give charge to fasten with a bar the gate of the court, and swiftly to cast a cord upon it."

So saying, he entered the stately house, and went and sat down on the seat from which he had risen. And the two slaves of divine Odysseus went in as well.

Eurymachus was now handling the bow, warming it on this side and on that in the light of the fire; but not even so was he able to string it; and in his noble heart he groaned, and with a burst of anger he spoke and addressed them:

"Ὦ πόποι, ἦ μοι ἄχος περί τ' αὐτοῦ καὶ περὶ πάντων·
οὔ τι γάμου τοσσοῦτον ὀδύρομαι, ἀχνύμενός περ·
εἰσὶ καὶ ἄλλαι πολλαὶ Ἀχαιΐδες, αἵ μὲν ἐν αὐτῇ
ἀμφιάλῳ Ἰθάκῃ, αἵ δ' ἄλληισιν πολίεσσιν·
ἀλλ' εἰ δὴ τοσσόνδε βίης ἐπιδευέες εἰμὲν
ἀντιθέου Ὀδυσῆος, ὅ τ' οὐ δυνάμεσθα τανύσσαι
τόξον· ἐλεγχείη δὲ καὶ ἐσσομένοισι πυθέσθαι."
Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
"Εὐρύμαχ', οὐχ οὕτως ἔσται· νοέεις δὲ καὶ αὐτός.
νῦν μὲν γὰρ κατὰ δῆμον ἑορτὴ τοῖο θεοῖο
ἁγνή· τίς δέ κε τόξα τιταίνοιτ'; ἀλλὰ ἕκηλοι
κάτθετ'· ἀτὰρ πελέκεάς γε καὶ εἴ κ' εἰῶμεν ἅπαντας
ἑστάμεν· οὐ μὲν γάρ τιν' ἀναιρήσεσθαι ὀΐω,
ἐλθόντ' ἐς μέγαρον Λαερτιάδεω Ὀδυσῆος.
ἀλλ' ἄγετ', οἰνοχόος μὲν ἐπαρξάσθω δεπάεσσιν,
ὄφρα σπείσαντες καταθείομεν ἀγκύλα τόξα·
ἠῶθεν δὲ κέλεσθε Μελάνθιον, αἰπόλον αἰγῶν,
αἶγας ἄγειν, αἳ πᾶσι μέγ' ἔξοχοι αἰπολίοισιν,
ὄφρ' ἐπὶ μηρία θέντες Ἀπόλλωνι κλυτοτόξῳ
τόξου πειρώμεσθα καὶ ἐκτελέωμεν ἄεθλον."
Ὣς ἔφατ' Ἀντίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος.
τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,
νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.
οἱ δ' ἐπεὶ οὖν σπείσάν τ' ἔπιόν θ' ὅσον ἤθελε θυμός,
τοῖς δὲ δολοφρονέων μετέφη πολύμητις Ὀδυσσεύς·
"Κέκλυτέ μευ, μνηστῆρες ἀγακλειτῆς βασιλείης·

"Out on it! Verily I am grieved for myself and for you all. It is in no wise for the marriage that I mourn so greatly, grieved though I am; for there are many other Achaean women, some in sea-girt Ithaca itself, and some in other cities; but I mourn if in truth we fall so far short of godlike Odysseus in might, seeing that we cannot string his bow. This is a reproach for men that are yet to be to hear of."

Then Antinous, son of Eupeithes, answered him: "Eurymachus, this shall not be so, and thou of thyself too knowest it. For to-day throughout the land is the feast of the god[1]—a holy feast. Who then would bend a bow? Nay, quietly set it by; and as for the axes—what if we should let them all stand as they are? No man, methinks, will come to the hall of Odysseus, son of Laertes, and carry them off. Nay, come, let the bearer pour drops for libation into the cups, that we may pour libations, and lay aside the curved bow. And in the morning bid Melanthius, the goatherd, to bring she-goats, far the best in all the herds, that we may lay thigh-pieces on the altar of Apollo, the famed archer; and so make trial of the bow, and end the contest."

So spoke Antinous, and his word was pleasing to them. Then the heralds poured water over their hands, and youths filled the bowls brim full of drink, and served out to all, pouring first drops for libation into the cups. But when they had poured libations, and had drunk to their heart's content, then with crafty mind Odysseus of many wiles spoke among them:

"Hear me, wooers of the glorious queen, that I

[1] *i.e.* of Apollo, the archer-god; *cf.* l. 267.

ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.[1]
Εὐρύμαχον δὲ μάλιστα καὶ Ἀντίνοον θεοειδέα
λίσσομ', ἐπεὶ καὶ τοῦτο ἔπος κατὰ μοῖραν ἔειπε,
νῦν μὲν παῦσαι τόξον, ἐπιτρέψαι δὲ θεοῖσιν·
ἠῶθεν δὲ θεὸς δώσει κράτος ᾧ κ' ἐθέλῃσιν.
ἀλλ' ἄγ' ἐμοὶ δότε τόξον ἐΰξοον, ὄφρα μεθ' ὑμῖν
χειρῶν καὶ σθένεος πειρήσομαι, ἤ μοι ἔτ' ἐστὶν
ἷς, οἵη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσιν,
ἦ ἤδη μοι ὄλεσσεν ἄλη τ' ἀκομιστίη τε."
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ὑπερφιάλως νεμέσησαν,
δείσαντες μὴ τόξον ἐΰξοον ἐντανύσειεν.
Ἀντίνοος δ' ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"Ἆ δειλὲ ξείνων, ἔνι τοι φρένες οὐδ' ἠβαιαί·
οὐκ ἀγαπᾷς ὃ ἔκηλος ὑπερφιάλοισι μεθ' ἡμῖν
δαίνυσαι, οὐδέ τι δαιτὸς ἀμέρδεαι, αὐτὰρ ἀκούεις
μύθων ἡμετέρων καὶ ῥήσιος; οὐδέ τις ἄλλος
ἡμετέρων μύθων ξεῖνος καὶ πτωχὸς ἀκούει.
οἶνός σε τρώει μελιηδής, ὅς τε καὶ ἄλλους
βλάπτει, ὃς ἄν μιν χανδὸν ἕλῃ μηδ' αἴσιμα πίνῃ.
οἶνος καὶ Κένταυρον, ἀγακλυτὸν Εὐρυτίωνα,
ἄασ' ἐνὶ μεγάρῳ μεγαθύμου Πειριθόοιο,
ἐς Λαπίθας ἐλθόνθ'· ὁ δ' ἐπεὶ φρένας ἄασεν οἴνῳ,
μαινόμενος κάκ' ἔρεξε δόμον κάτα Πειριθόοιο·
ἥρωας δ' ἄχος εἷλε, διὲκ προθύρου δὲ θύραζε
ἕλκον ἀναΐξαντες, ἀπ' οὔατα νηλέϊ χαλκῷ
ῥῖνάς τ' ἀμήσαντες· ὁ δὲ φρεσὶν ᾗσιν ἀασθεὶς
ἤϊεν ἣν ἄτην ὀχέων ἀεσίφρονι θυμῷ.

[1] Line 276 (=xvii. 469; xviii. 352), lacking in the MSS., is found in the oldest editions.

may say what the heart in my breast bids me. To Eurymachus most of all do I make my prayer, and to godlike Antinous, since this word also of his was spoken aright, namely that for the present you cease to try the bow, and leave the issue with the gods; and in the morning the god will give the victory to whomsoever he will. But come, give me the polished bow, that in your midst I may prove my hands and strength, whether I have yet might such as was of old in my supple limbs, or whether by now my wanderings and lack of food have destroyed it."

So he spoke, and they all waxed exceeding wroth, fearing lest he might string the polished bow. And Antinous rebuked him, and spoke and addressed him:

"Ah, wretched stranger, thou hast no wit, no, not a trace. Art thou not content that thou feastest undisturbed in our proud company, and lackest naught of the banquet, but hearest our words and our speech, while no other that is a stranger and beggar hears our words? It is wine that wounds thee, honey-sweet wine, which works harm to others too, if one takes it in great gulps, and drinks beyond measure. It was wine that made foolish even the centaur, glorious Eurytion, in the hall of great-hearted Peirithous, when he went to the Lapithae; and when his heart had been made foolish with wine, in his madness he wrought evil in the house of Peirithous. Then grief seized the heroes, and they leapt up and dragged him forth through the gateway, when they had shorn off his ears and his nostrils with the pitiless bronze, and he, made foolish in heart, went his way, bearing with him the curse of his sin in the folly of his heart. From hence the feud arose

ἐξ οὗ Κενταύροισι καὶ ἀνδράσι νεῖκος ἐτύχθη,
οἳ δ' αὐτῷ πρώτῳ κακὸν εὔρετο οἰνοβαρείων.
ὣς καὶ σοὶ μέγα πῆμα πιφαύσκομαι, αἴ κε τὸ τόξον
ἐντανύσῃς· οὐ γάρ τευ ἐπητύος ἀντιβολήσεις
ἡμετέρῳ ἐνὶ δήμῳ, ἄφαρ δέ σε νηῒ μελαίνῃ
εἰς Ἔχετον βασιλῆα, βροτῶν δηλήμονα πάντων,[1]
πέμψομεν· ἔνθεν δ' οὔ τι σαώσεαι· ἀλλὰ ἕκηλος
πῖνέ τε, μηδ' ἐρίδαινε μετ' ἀνδράσι κουροτέροισιν."
Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
"Ἀντίνο', οὐ μὲν καλὸν ἀτέμβειν οὐδὲ δίκαιον
ξείνους Τηλεμάχου, ὅς κεν τάδε δώμαθ' ἵκηται.
ἔλπεαι, αἴ χ' ὁ ξεῖνος Ὀδυσσῆος μέγα τόξον
ἐντανύσῃ χερσίν τε βίηφί τε ἦφι πιθήσας,
οἴκαδέ μ' ἄξεσθαι καὶ ἓην θήσεσθαι ἄκοιτιν;
οὐδ' αὐτός που τοῦτό γ' ἐνὶ στήθεσσιν ἔολπε·
μηδέ τις ὑμείων τοῦ γ' εἵνεκα θυμὸν ἀχεύων
ἐνθάδε δαινύσθω, ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικεν."
Τὴν δ' αὖτ' Εὐρύμαχος, Πολύβου πάϊς, ἀντίον ηὔδα·
"Κούρη Ἰκαρίοιο, περίφρον Πηνελόπεια,
οὔ τί σε τόνδ' ἄξεσθαι οἰόμεθ'· οὐδὲ ἔοικεν·
ἀλλ' αἰσχυνόμενοι φάτιν ἀνδρῶν ἠδὲ γυναικῶν,
μή ποτέ τις εἴπῃσι κακώτερος ἄλλος Ἀχαιῶν
"Ἦ πολὺ χείρονες ἄνδρες ἀμύμονος ἄνδρὸς ἄκοιτιν
μνῶνται, οὐδέ τι τόξον ἐΰξοον ἐντανύουσιν·
ἀλλ' ἄλλος τις πτωχὸς ἀνὴρ ἀλαλήμενος ἐλθὼν
ῥηϊδίως ἐτάνυσσε βιόν, διὰ δ' ἧκε σιδήρου.'
ὣς ἐρέουσ,' ἡμῖν δ' ἂν ἐλέγχεα ταῦτα γένοιτο."
Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
"Εὐρύμαχ', οὔ πως ἔστιν ἐϋκλεΐας κατὰ δῆμον
ἔμμεναι οἳ δὴ οἶκον ἀτιμάζοντες ἔδουσιν

[1] Line 308 is omitted in some MSS.

between the centaurs and mankind; but it was for himself first that he found evil, being heavy with wine. Even so do I declare great harm for thee, if thou shalt string the bow, for thou shalt meet with no kindness at the hands of anyone in our land, but we will send thee straightway in a black ship to king Echetus, the maimer of all men, from whose hands thou shalt in no wise escape alive. Nay, then, be still, and drink thy wine, and do not strive with men younger than thou."

Then wise Penelope answered him: "Antinous, it is not well nor just to rob of their due the guests of Telemachus, whosoever he be that comes to this house. Dost thou think that, if yon stranger strings the great bow of Odysseus, trusting in his strength and his might, he will lead me to his home, and make me his wife? Nay, he himself, I ween, has not this hope in his breast; so let no one of you on this account sit at meat here in sorrow of heart; nay, that were indeed unseemly."

Then Eurymachus, son of Polybus, answered her: "Daughter of Icarius, wise Penelope, it is not that we think the man will lead thee to his home—that were indeed unseemly—but that we dread the talk of men and women, lest hereafter some base fellow among the Achaeans should say: 'Truly men weaker far are wooing the wife of a noble man, and cannot string his polished bow. But another, a beggar, that came on his wanderings, easily strung the bow, and shot through the iron.' Thus will men speak, but to us this would become a reproach."

Then wise Penelope answered him again: "Eurymachus, in no wise can there be good report in the land for men who dishonour and consume the house

ἀνδρὸς ἀριστῆος· τί δ' ἐλέγχεα ταῦτα τίθεσθε;
οὗτος δὲ ξεῖνος μάλα μὲν μέγας ἠδ' εὐπηγής,
πατρὸς δ' ἐξ ἀγαθοῦ γένος εὔχεται ἔμμεναι υἱός.
ἀλλ' ἄγε οἱ δότε τόξον ἐΰξοον, ὄφρα ἴδωμεν.
ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
εἴ κέ μιν ἐντανύσῃ, δώῃ δέ οἱ εὖχος Ἀπόλλων,
ἔσσω μιν χλαῖνάν τε χιτῶνά τε, εἵματα καλά,
δώσω δ' ὀξὺν ἄκοντα, κυνῶν ἀλκτῆρα καὶ ἀνδρῶν,
καὶ ξίφος ἄμφηκες· δώσω δ' ὑπὸ ποσσὶ πέδιλα,
πέμψω δ' ὅππη μιν κραδίη θυμός τε κελεύει."

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Μῆτερ ἐμή, τόξον μὲν Ἀχαιῶν οὔ τις ἐμεῖο
κρείσσων, ὥ κ' ἐθέλω, δόμεναί τε καὶ ἀρνήσασθαι,
οὔθ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσιν,
οὔθ' ὅσσοι νήσοισι πρὸς Ἠλιδος ἱπποβότοιο·
τῶν οὔ τίς μ' ἀέκοντα βιήσεται, αἴ κ' ἐθέλωμι
καὶ καθάπαξ ξείνῳ δόμεναι τάδε τόξα φέρεσθαι.
ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι· τόξον δ' ἄνδρεσσι μελήσει
πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ."

Ἣ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκει·
παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.
ἐς δ' ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶ
κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὄφρα οἱ ὕπνον
ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

Αὐτὰρ ὁ τόξα λαβὼν φέρε καμπύλα δῖος ὑφορβός·

of a prince. Why then do you make this matter[1] a reproach? This stranger is right tall and well-built, and declares himself to be born the son of a good father. Nay, come, give him the polished bow and let us see. For thus will I speak out to thee, and this word shall verily be brought to pass; if he shall string the bow, and Apollo grant him glory, I will clothe him with a cloak and tunic, fair raiment, and will give him a sharp javelin to ward off dogs and men, and a two-edged sword; and I will give him sandals to bind beneath his feet, and will send him whithersoever his heart and spirit bid him go."

Then wise Telemachus answered her: "My mother, as for the bow, no man of the Achaeans has a better right than I to give or to deny it to whomsoever I will—no, not all those who lord it in rocky Ithaca, or in the islands towards horse-pasturing Elis. No man among these shall thwart me against my will, even though I should wish to give this bow outright to the stranger to bear away with him. But do thou go to thy chamber, and busy thyself with thine own tasks, the loom and the distaff, and bid thy handmaids ply their tasks. The bow shall be for men, for all, but most of all for me; since mine is the authority in the house."

She then, seized with wonder, went back to her chamber, for she laid to heart the wise saying of her son. Up to her upper chamber she went with her handmaids, and then bewailed Odysseus, her dear husband, until flashing-eyed Athene cast sweet sleep upon her eyelids.

Now the goodly swineherd had taken the curved

[1] *i.e.* that the stranger should handle the bow.

μνηστῆρες δ' ἄρα πάντες ὁμόκλεον ἐν μεγάροισιν·
ὧδε δέ τις εἴπεσκε νέων ὑπερηνορεόντων·
"Πῆ δὴ καμπύλα τόξα φέρεις, ἀμέγαρτε συβῶτα,
πλαγκτέ; τάχ' αὖσ' ἐφ' ὕεσσι κύνες ταχέες κατέδονται
οἷον ἀπ' ἀνθρώπων, οὓς ἔτρεφες, εἴ κεν Ἀπόλλων
ἡμῖν ἱλήκῃσι καὶ ἀθάνατοι θεοὶ ἄλλοι."
Ὣς φάσαν, αὐτὰρ ὁ θῆκε φέρων αὐτῇ ἐνὶ χώρῃ,
δείσας, οὕνεκα πολλοὶ ὁμόκλεον ἐν μεγάροισιν.
Τηλέμαχος δ' ἑτέρωθεν ἀπειλήσας ἐγεγώνει·
"Ἄττα, πρόσω φέρε τόξα· τάχ' οὐκ εὖ πᾶσι πιθήσεις·
μή σε καὶ ὁπλότερός περ ἐὼν ἀγρόνδε δίωμαι,
βάλλων χερμαδίοισι· βίηφι δὲ φέρτερός εἰμι.
αἴ γὰρ πάντων τόσσον, ὅσοι κατὰ δώματ' ἔασι,
μνηστήρων χερσίν τε βίηφί τε φέρτερος εἴην·
τῷ κε τάχα στυγερῶς τιν' ἐγὼ πέμψαιμι νέεσθαι
ἡμετέρου ἐξ οἴκου, ἐπεὶ κακὰ μηχανόωνται."
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπ' αὐτῷ ἠδὺ γέλασσαν
μνηστῆρες, καὶ δὴ μέθιεν χαλεποῖο χόλοιο
Τηλεμάχῳ· τὰ δὲ τόξα φέρων ἀνὰ δῶμα συβώτης
ἐν χείρεσσ' Ὀδυσῆϊ δαΐφρονι θῆκε παραστάς.
ἐκ δὲ καλεσσάμενος προσέφη τροφὸν Εὐρύκλειαν·
"Τηλέμαχος κέλεταί σε, περίφρων Εὐρύκλεια,
κληῖσαι μεγάροιο θύρας πυκινῶς ἀραρυίας.
ἦν δέ τις ἢ στοναχῆς ἠὲ κτύπου ἔνδον ἀκούσῃ
ἀνδρῶν ἡμετέροισιν ἐν ἕρκεσι, μή τι θύραζε
προβλώσκειν, ἀλλ' αὐτοῦ ἀκὴν ἔμεναι παρὰ ἔργῳ."
Ὣς ἄρ' ἐφώνησεν, τῇ δ' ἄπτερος ἔπλετο μῦθος,
κληῖσεν δὲ θύρας μεγάρων εὖ ναιεταόντων.

bow and was bearing it, but the wooers all cried out in the halls. And thus would one of the proud youths speak:

"Whither, pray, art thou bearing the curved bow, miserable swineherd, thou man distraught? Soon by thy swine, alone and apart from men, shall the swift hounds devour thee—hounds thyself didst rear—if but Apollo be gracious to us, and the other immortal gods."

So they spoke, and he set down the bow, as he bore it, in that very place, seized with fear because many men were crying out aloud in the halls. But Telemachus on the other side called out threateningly:

"Father, bear on the bow—soon shalt thou rue giving heed to all—lest, younger though I am, I drive thee to the field, and pelt thee with stones; for in strength I am the better. I would that I were even so much better in strength and might than all the wooers that are in the house; then would I soon send many a one forth from our house to go his way in evil case; for they devise wickedness."

So he spoke, but all the wooers laughed merrily at him, and relaxed the bitterness of their anger against Telemachus. Howbeit the swineherd bore the bow through the hall, and came up to wise Odysseus, and put it in his hands. Then he called forth the nurse Eurycleia, and said to her:

"Telemachus bids thee, wise Eurycleia, to bar the close-fitting doors of the hall, and if any of the women hear within groanings or the din of men in our halls, let them not rush out, but remain where they are in silence at their work."

So he spoke, but her word remained unwinged; and she barred the doors of the stately halls.

Συγῇ δ' ἐξ οἴκοιο Φιλοίτιος ἆλτο θύραζε,
κλήϊσεν δ' ἄρ' ἔπειτα θύρας εὐερκέος αὐλῆς.
κεῖτο δ' ὑπ' αἰθούσῃ ὅπλον νεὸς ἀμφιελίσσης
βύβλινον, ᾧ ῥ' ἐπέδησε θύρας, ἐς δ' ἤϊεν αὐτός·
ἕζετ' ἔπειτ' ἐπὶ δίφρον ἰών, ἔνθεν περ ἀνέστη,
εἰσορόων Ὀδυσῆα. ὁ δ' ἤδη τόξον ἐνώμα
πάντη ἀναστρωφῶν, πειρώμενος ἔνθα καὶ ἔνθα,
μὴ κέρα ἶπες ἔδοιεν ἀποιχομένοιο ἄνακτος.
ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
"Ἦ τις θηητὴρ[1] καὶ ἐπίκλοπος ἔπλετο τόξων·
ἤ ῥά νύ που τοιαῦτα καὶ αὐτῷ οἴκοθι κεῖται
ἢ ὅ γ' ἐφορμᾶται ποιησέμεν, ὡς ἐνὶ χερσὶ
νωμᾷ ἔνθα καὶ ἔνθα κακῶν ἔμπαιος ἀλήτης."
Ἄλλος δ' αὖ εἴπεσκε νέων ὑπερηνορεόντων·
"Αἶ γὰρ δὴ τοσσοῦτον ὀνήσιος ἀντιάσειεν
ὡς οὗτός ποτε τοῦτο δυνήσεται ἐντανύσασθαι."
Ὣς ἄρ' ἔφαν μνηστῆρες· ἀτὰρ πολύμητις Ὀδυσσεύς,
αὐτίκ' ἐπεὶ μέγα τόξον ἐβάστασε καὶ ἴδε πάντη,
ὡς ὅτ' ἀνὴρ φόρμιγγος ἐπιστάμενος καὶ ἀοιδῆς
ῥηϊδίως ἐτάνυσσε νέῳ περὶ κόλλοπι χορδήν,
ἄψας ἀμφοτέρωθεν ἐϋστρεφὲς ἔντερον οἰός,
ὣς ἄρ' ἄτερ σπουδῆς τάνυσεν μέγα τόξον Ὀδυσσεύς.
δεξιτερῇ δ' ἄρα χειρὶ λαβὼν πειρήσατο νευρῆς·
ἡ δ' ὑπὸ καλὸν ἄεισε, χελιδόνι εἰκέλη αὐδήν.
μνηστῆρσιν δ' ἄρ' ἄχος γένετο μέγα, πᾶσι δ' ἄρα χρὼς
ἐτράπετο· Ζεὺς δὲ μεγάλ' ἔκτυπε σήματα φαίνων·
γήθησέν τ' ἄρ' ἔπειτα πολύτλας δῖος Ὀδυσσεύς,

[1] θηητὴρ : θηρητὴρ.

But in silence Philoetius hastened forth from the house, and barred the gates of the well-fenced court. Now there lay beneath the portico the cable of a curved ship, made of byblus plant, wherewith he made fast the gates, and then himself went within. Thereafter he came and sat down on the seat from which he had risen, and gazed upon Odysseus; now he was already handling the bow, turning it round and round, and trying it this way and that, lest worms might have eaten the horns, while its lord was afar. And thus would one speak with a glance at his neighbour:

"Verily he has a shrewd eye, and is a cunning knave with a bow. It may be haply that he has himself such bows stored away at home, or else he is minded to make one, that he thus turns it this way and that in his hands, the rascally vagabond."

And again another of the proud youths would say: "Would that the fellow might find profit in just such measure as he shall prove able ever to string this bow."

So spoke the wooers, but Odysseus of many wiles, as soon as he had lifted the great bow and scanned it on every side—even as when a man well-skilled in the lyre and in song easily stretches the string about a new peg, making fast at either end the twisted sheep-gut—so without effort did Odysseus string the great bow. And he held it in his right hand, and tried the string, which sang sweetly beneath his touch, like to a swallow in tone. But upon the wooers came great grief, and the faces of them changed colour, and Zeus thundered loud, shewing forth his signs. Then glad at heart was the much-enduring, goodly Odysseus that the son of crooked-

ὅττι ῥά οἱ τέρας ἦκε Κρόνου πάϊς ἀγκυλομήτεω·
εἵλετο δ' ὠκὺν ὀϊστόν, ὅ οἱ παρέκειτο τραπέζῃ
γυμνός· τοὶ δ' ἄλλοι κοίλης ἔντοσθε φαρέτρης
κείατο, τῶν τάχ' ἔμελλον Ἀχαιοὶ πειρήσεσθαι.
τόν ῥ' ἐπὶ πήχει ἑλὼν ἕλκεν νευρὴν γλυφίδας τε,
αὐτόθεν ἐκ δίφροιο καθήμενος, ἦκε δ' ὀϊστὸν
ἄντα τιτυσκόμενος, πελέκεων δ' οὐκ ἤμβροτε πάντων
πρώτης στειλειῆς, διὰ δ' ἀμπερὲς ἦλθε θύραζε
ἰὸς χαλκοβαρής· ὁ δὲ Τηλέμαχον προσέειπε·

"Τηλέμαχ', οὔ σ' ὁ ξεῖνος ἐνὶ μεγάροισιν ἐλέγχει
ἥμενος, οὐδέ τι τοῦ σκοποῦ ἤμβροτον οὐδέ τι τόξον
δὴν ἔκαμον τανύων· ἔτι μοι μένος ἔμπεδόν ἐστιν,
οὐχ ὥς με μνηστῆρες ἀτιμάζοντες ὄνονται.
νῦν δ' ὥρη καὶ δόρπον Ἀχαιοῖσιν τετυκέσθαι
ἐν φάει, αὐτὰρ ἔπειτα καὶ ἄλλως ἐψιάασθαι
μολπῇ καὶ φόρμιγγι· τὰ γάρ τ' ἀναθήματα δαιτός."

Ἦ καὶ ἐπ' ὀφρύσι νεῦσεν· ὁ δ' ἀμφέθετο ξίφος ὀξὺ
Τηλέμαχος, φίλος υἱὸς Ὀδυσσῆος θείοιο,
ἀμφὶ δὲ χεῖρα φίλην βάλεν ἔγχεϊ, ἄγχι δ' ἄρ' αὐτοῦ
πὰρ θρόνον ἑστήκει κεκορυθμένος αἴθοπι χαλκῷ.

counselling Cronos sent him an omen, and he took up a swift arrow, which lay by him on the table, bare, but the others were stored within the hollow quiver, even those of which the Achaeans were soon to taste. This he took, and laid upon the bridge of the bow, and drew the bow-string and the notched arrow even from the chair where he sat, and let fly the shaft with sure aim, and did not miss the end of the handle of one of the axes, but clean through and out at the end passed the arrow weighted with bronze. But he spoke to Telemachus, saying:

"Telemachus, the stranger that sits in thy halls brings no shame upon thee, nor in any wise did I miss the mark, or labour long in stringing the bow; still is my strength unbroken—not as the wooers scornfully taunt me. But now it is time that supper too be made ready for the Achaeans, while yet there is light, and thereafter must yet other sport be made with song and with the lyre; for these things are the accompaniments of a feast."

He spoke, and made a sign with his brows, and Telemachus, the dear son of divine Odysseus, girt about him his sharp sword, and took his spear in his grasp, and stood by the chair at his father's side, armed with gleaming bronze.

# X

Αὐτὰρ ὁ γυμνώθη ῥακέων πολύμητις Ὀδυσσεύς,
ἅλτο δ' ἐπὶ μέγαν οὐδόν, ἔχων βιὸν ἠδὲ φαρέτρην
ἰῶν ἐμπλείην, ταχέας δ' ἐκχεύατ' ὀϊστοὺς
αὐτοῦ πρόσθε ποδῶν, μετὰ δὲ μνηστῆρσιν ἔειπεν·
"Οὗτος μὲν δὴ ἄεθλος ἀάατος ἐκτετέλεσται·
νῦν αὖτε σκοπὸν ἄλλον, ὃν οὔ πώ τις βάλεν ἀνήρ,
εἴσομαι, αἴ κε τύχωμι, πόρῃ δέ μοι εὖχος Ἀπόλλων."
Ἦ καὶ ἐπ' Ἀντινόῳ ἰθύνετο πικρὸν ὀϊστόν.
ἦ τοι ὁ καλὸν ἄλεισον ἀναιρήσεσθαι ἔμελλε,
χρύσεον ἄμφωτον, καὶ δὴ μετὰ χερσὶν ἐνώμα,
ὄφρα πίοι οἴνοιο· φόνος δέ οἱ οὐκ ἐνὶ θυμῷ
μέμβλετο· τίς κ' οἴοιτο μετ' ἀνδράσι δαιτυμόνεσσι
μοῦνον ἐνὶ πλεόνεσσι, καὶ εἰ μάλα καρτερὸς εἴη,
οἱ τεύξειν θάνατόν τε κακὸν καὶ κῆρα μέλαιναν;
τὸν δ' Ὀδυσεὺς κατὰ λαιμὸν ἐπισχόμενος βάλεν ἰῷ,
ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἦλυθ' ἀκωκή.
ἐκλίνθη δ' ἐτέρωσε, δέπας δέ οἱ ἔκπεσε χειρὸς
βλημένου, αὐτίκα δ' αὐλὸς ἀνὰ ῥῖνας παχὺς ἦλθεν
αἵματος ἀνδρομέοιο· θοῶς δ' ἀπὸ εἷο τράπεζαν
ὦσε ποδὶ πλήξας, ἀπὸ δ' εἴδατα χεῦεν ἔραζε·
σῖτός τε κρέα τ' ὀπτὰ φορύνετο. τοὶ δ' ὁμάδησαν
μνηστῆρες κατὰ δώμαθ', ὅπως ἴδον ἄνδρα πεσόντα,

# BOOK XXII

But Odysseus of many wiles stripped off his rags and sprang to the great threshold with the bow and the quiver full of arrows, and poured forth the swift arrows right there before his feet, and spoke among the wooers:

"Lo, now at last is this decisive contest ended; and now as for another mark, which till now no man has ever smitten, I will know [1] if haply I may strike it, and Apollo grant me glory."

He spoke, and aimed a bitter arrow at Antinous. Now he was on the point of raising to his lips a fair goblet, a two-eared cup of gold, and was even now handling it, that he might drink of the wine, and death was not in his thoughts. For who among men that sat at meat could think that one man among many, how strong soever he were, would bring upon himself evil death and black fate? But Odysseus took aim, and smote him with an arrow in the throat, and clean out through the tender neck passed the point; he sank to one side, and the cup fell from his hand as he was smitten, and straightway up through his nostrils there came a thick jet of the blood of man; and quickly he thrust the table from him with a kick of his foot, and spilled all the food on the floor, and the bread and roast flesh were befouled. Then into uproar broke the wooers through the halls, as they saw the man fallen, and from their high seats

[1] Or, taking εἴσομαι as fut. of εἶμι, "I will make for another mark."

ἐκ δὲ θρόνων ἀνόρουσαν ὀρινθέντες κατὰ δῶμα,
πάντοσε παπταίνοντες ἐϋδμήτους ποτὶ τοίχους·
οὐδέ πη ἀσπὶς ἔην οὐδ' ἄλκιμον ἔγχος ἑλέσθαι.
νείκειον δ' Ὀδυσῆα χολωτοῖσιν ἐπέεσσι·

" Ξεῖνε, κακῶς ἀνδρῶν τοξάζεαι· οὐκέτ' ἀέθλων
ἄλλων ἀντιάσεις· νῦν τοι σῶς αἰπὺς ὄλεθρος.
καὶ γὰρ δὴ νῦν φῶτα κατέκτανες ὃς μέγ' ἄριστος
κούρων εἰν Ἰθάκῃ· τῷ σ' ἐνθάδε γῦπες ἔδονται."

Ἴσκεν ἕκαστος ἀνήρ, ἐπεὶ ἦ φάσαν οὐκ ἐθέλοντα
ἄνδρα κατακτεῖναι· τὸ δὲ νήπιοι οὐκ ἐνόησαν,
ὡς δή σφιν καὶ πᾶσιν ὀλέθρου πείρατ' ἐφῆπτο.[1]
τοὺς δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·

"Ὦ κύνες, οὔ μ' ἔτ' ἐφάσκεθ' ὑπότροπον οἴκαδ' ἱκέσθαι
δήμου ἄπο Τρώων, ὅτι μοι κατεκείρετε οἶκον,
δμῳῇσιν δὲ γυναιξὶ παρευνάζεσθε βιαίως,[2]
αὐτοῦ τε ζώοντος ὑπεμνάασθε γυναῖκα,
οὔτε θεοὺς δείσαντες, οἳ οὐρανὸν εὐρὺν ἔχουσιν,
οὔτε τιν' ἀνθρώπων νέμεσιν κατόπισθεν ἔσεσθαι·[3]
νῦν ὑμῖν καὶ πᾶσιν ὀλέθρου πείρατ' ἐφῆπται."

Ὣς φάτο, τοὺς δ' ἄρα πάντας ὑπὸ χλωρὸν δέος εἷλεν·
πάπτηνεν δὲ ἕκαστος ὅπῃ φύγοι αἰπὺν ὄλεθρον.[4]
Εὐρύμαχος δέ μιν οἷος ἀμειβόμενος προσέειπεν·

" Εἰ μὲν δὴ Ὀδυσεὺς Ἰθακήσιος εἰλήλουθας,
ταῦτα μὲν αἴσιμα εἶπας, ὅσα ῥέζεσκον Ἀχαιοί,

[1] Lines 31–3 were rejected by Aristarchus.
[2] Line 37 follows 38 in many MSS.
[3] ἔσεσθαι : ἔθεσθε.
[4] Line 43 is omitted in many MSS.

they sprang, driven in fear through the hall, gazing everywhere along the well-built walls; but nowhere was there a shield or mighty spear to seize. But they railed at Odysseus with angry words:

"Stranger, to thy cost dost thou shoot at men; never again shalt thou take part in other contests; now is thy utter destruction sure. Aye, for thou hast now slain a man who was far the best of the youths in Ithaca; therefore shall vultures devour thee here."

So spoke [1] each man, for verily they thought that he had not slain the man wilfully; and in their folly they knew not this, that over themselves one and all the cords of destruction had been made fast. Then with an angry glance from beneath his brows Odysseus of many wiles answered them:

"Ye dogs, ye thought that I should never more come home from the land of the Trojans, seeing that ye wasted my house, and lay with the maidservants by force, and while yet I lived covertly wooed my wife, having no fear of the gods, who hold broad heaven, nor of the indignation of men, that is to be hereafter. Now over you one and all have the cords of destruction been made fast."

So he spoke, and thereat [2] pale fear seized them all, and each man gazed about to see how he might escape utter destruction; Eurymachus alone answered him, and said:

"If thou art indeed Odysseus of Ithaca, come home again, this that thou sayest is just regarding all that the Achaeans have wrought—many deeds of

[1] Or, "so guessed"; see the note on xix. 203.

[2] Or the preposition may be local, "seized the limbs of all beneath them." The same ambiguity occurs in other passages.

πολλὰ μὲν ἐν μεγάροισιν ἀτάσθαλα, πολλὰ δ' ἐπ' ἀγροῦ
ἀλλ' ὁ μὲν ἤδη κεῖται ὃς αἴτιος ἔπλετο πάντων,
Ἀντίνοος· οὗτος γὰρ ἐπίηλεν τάδε ἔργα,
οὔ τι γάμου τόσσον κεχρημένος οὐδὲ χατίζων,
ἀλλ' ἄλλα φρονέων, τά οἱ οὐκ ἐτέλεσσε Κρονίων,
ὄφρ' Ἰθάκης κατὰ δῆμον ἐϋκτιμένης βασιλεύοι
αὐτός, ἀτὰρ σὸν παῖδα κατακτείνειε λοχήσας.
νῦν δ' ὁ μὲν ἐν μοίρῃ πέφαται, σὺ δὲ φείδεο λαῶν
σῶν· ἀτὰρ ἄμμες ὄπισθεν ἀρεσσάμενοι κατὰ δῆμον,
ὅσσα τοι ἐκπέποται καὶ ἐδήδοται ἐν μεγάροισι,
τιμὴν ἀμφὶς ἄγοντες ἐεικοσάβοιον ἕκαστος,
χαλκόν τε χρυσόν τ' ἀποδώσομεν, εἰς ὅ κε σὸν κῆρ
ἰανθῇ· πρὶν δ' οὔ τι νεμεσσητὸν κεχολῶσθαι."

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
"Εὐρύμαχ', οὐδ' εἴ μοι πατρώϊα πάντ' ἀποδοῖτε,
ὅσσα τε νῦν ὔμμ' ἐστὶ καὶ εἴ ποθεν ἄλλ' ἐπιθεῖτε,
οὐδέ κεν ὣς ἔτι χεῖρας ἐμὰς λήξαιμι φόνοιο
πρὶν πᾶσαν μνηστῆρας ὑπερβασίην ἀποτῖσαι.
νῦν ὑμῖν παράκειται ἐναντίον ἠὲ μάχεσθαι
ἢ φεύγειν, ὅς κεν θάνατον καὶ κῆρας ἀλύξῃ·
ἀλλά τιν' οὐ φεύξεσθαι ὀΐομαι αἰπὺν ὄλεθρον."

Ὣς φάτο, τῶν δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ.
τοῖσιν δ' Εὐρύμαχος προσεφώνεε δεύτερον αὖτις·
"Ὦ φίλοι, οὐ γὰρ σχήσει ἀνὴρ ὅδε χεῖρας ἀάπτους,
ἀλλ' ἐπεὶ ἕλλαβε τόξον ἐϋξοον ἠδὲ φαρέτρην,
οὐδοῦ ἄπο ξεστοῦ τοξάσσεται, εἰς ὅ κε πάντας
ἄμμε κατακτείνῃ· ἀλλὰ μνησώμεθα χάρμης.

wanton folly in thy halls and many in the field. But he now lies dead, who was to blame for all, even Antinous; for it was he who set on foot these deeds, not so much through desire or need of the marriage, but with another purpose, which the son of Cronos did not bring to pass for him, that in the land of settled Ithaca he might himself be king, and might lie in wait for thy son and slay him. But now he lies slain, as was his due, but do thou spare the people that are thine own; and we will hereafter go about the land and get thee recompense for all that has been drunk and eaten in thy halls, and will bring each man for himself in requital the worth of twenty oxen, and pay thee back in bronze and gold until thy heart be warmed; but till then no one could blame thee that thou art wroth."

Then with an angry glance from beneath his brows Odysseus of many wiles answered him: "Eurymachus, not even if you should give me in requital all that your fathers left you, even all that you now have, and should add other wealth thereto from whence ye might, not even so would I henceforth stay my hands from slaying until the wooers had paid the full price of all their transgression. Now it lies before you to fight in open fight, or to flee, if any man may avoid death and the fates; but many a one, methinks, shall not escape from utter destruction."

So he spoke, and their knees were loosened where they stood, and their hearts melted; and Eurymachus spoke among them again a second time:

"Friends, for you see that this man will not stay his invincible hands, but now that he has got the polished bow and the quiver, will shoot from the smooth threshold until he slays us all, come, let us take

φάσγανά τε σπάσσασθε καὶ ἀντίσχεσθε τραπέζας
ἰῶν ὠκυμόρων· ἐπὶ δ' αὐτῷ πάντες ἔχωμεν
ἀθρόοι, εἴ κέ μιν οὐδοῦ ἀπώσομεν ἠδὲ θυράων,
ἔλθωμεν δ' ἀνὰ ἄστυ, βοὴ δ' ὤκιστα γένοιτο·
τῷ κε τάχ' οὗτος ἀνὴρ νῦν ὕστατα τοξάσσαιτο."
Ὣς ἄρα φωνήσας εἰρύσσατο φάσγανον ὀξὺ
χάλκεον, ἀμφοτέρωθεν ἀκαχμένον, ἆλτο δ' ἐπ' αὐτῷ
σμερδαλέα ἰάχων· ὁ δ' ἁμαρτῆ δῖος Ὀδυσσεὺς
ἰὸν ἀποπροΐει, βάλε δὲ στῆθος παρὰ μαζόν,
ἐν δέ οἱ ἧπατι πῆξε θοὸν βέλος· ἐκ δ' ἄρα χειρὸς
φάσγανον ἧκε χαμᾶζε, περιρρηδὴς δὲ τραπέζῃ
κάππεσεν ἰδνωθείς,[1] ἀπὸ δ' εἴδατα χεῦεν ἔραζε
καὶ δέπας ἀμφικύπελλον· ὁ δὲ χθόνα τύπτε μετώπῳ
θυμῷ ἀνιάζων, ποσὶ δὲ θρόνον ἀμφοτέροισι
λακτίζων ἐτίνασσε· κατ' ὀφθαλμῶν δ' ἔχυτ' ἀχλύς.
Ἀμφίνομος δ' Ὀδυσῆος ἐείσατο κυδαλίμοιο
ἀντίος ἀΐξας, εἶρυτο δὲ φάσγανον ὀξύ,
εἴ πώς οἱ εἴξειε θυράων. ἀλλ' ἄρα μιν φθῆ
Τηλέμαχος κατόπισθε βαλὼν χαλκήρεϊ δουρὶ
ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν·
δούπησεν δὲ πεσών, χθόνα δ' ἤλασε παντὶ μετώπῳ.
Τηλέμαχος δ' ἀπόρουσε, λιπὼν δολιχόσκιον ἔγχος
αὐτοῦ ἐν Ἀμφινόμῳ· περὶ γὰρ δίε μή τις Ἀχαιῶν
ἔγχος ἀνελκόμενον δολιχόσκιον ἢ ἐλάσειε
φασγάνῳ ἀΐξας ἠὲ προπρηνέα[2] τύψας.
βῆ δὲ θέειν, μάλα δ' ὦκα φίλον πατέρ' εἰσαφίκανεν,
ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα·

[1] ἰδνωθείς : δινωθείς. [2] προπρηνέα : προπρηνέϊ.

thought of battle. Draw your swords, and hold the tables before you against the arrows that bring swift death, and let us all have at him in a body, in the hope that we may thrust him from the threshold and the doorway, and go throughout the city, and so the alarm be swiftly raised; then should this fellow soon have shot his last."

So saying, he drew his sharp sword of bronze, two-edged, and sprang upon Odysseus with a terrible cry, but at the same instant goodly Odysseus let fly an arrow, and struck him upon the breast beside the nipple, and fixed the swift shaft in his liver. And Eurymachus let the sword fall from his hand to the ground, and writhing over the table he bowed and fell, and spilt upon the floor the food and the two-handled cup. With his brow he beat the earth in agony of soul, and with both his feet he spurned and shook the chair, and a mist was shed over his eyes.

Then Amphinomus made at glorious Odysseus, rushing straight upon him, and had drawn his sharp sword, in hope that Odysseus might give way before him from the door. But Telemachus was too quick for him, and cast, and smote him from behind with his bronze-tipped spear between the shoulders, and drove it through his breast; and he fell with a thud, and struck the ground full with his forehead. But Telemachus sprang back, leaving the long spear where it was, fixed in Amphinomus, for he greatly feared lest, as he sought to draw forth the long spear, one of the Achaeans might rush upon him and stab him with his sword, or deal him a blow as he stooped over the corpse. So he started to run, and came quickly to his dear father, and standing by his side spoke to him winged words:

"Ὦ πάτερ, ἤδη τοι σάκος οἴσω καὶ δύο δοῦρε
καὶ κυνέην πάγχαλκον, ἐπὶ κροτάφοις ἀραρυῖαν
αὐτός τ' ἀμφιβαλεῦμαι ἰών, δώσω δὲ συβώτῃ
καὶ τῷ βουκόλῳ ἄλλα· τετευχῆσθαι γὰρ ἄμεινον."
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Οἶσε θέων, ἦός μοι ἀμύνεσθαι πάρ' ὄϊστοί,
μή μ' ἀποκινήσωσι θυράων μοῦνον ἐόντα."
Ὣς φάτο, Τηλέμαχος δὲ φίλῳ ἐπεπείθετο πατρί,
βῆ δ' ἴμεναι θάλαμόνδ', ὅθι οἱ κλυτὰ τεύχεα κεῖτο.
ἔνθεν τέσσαρα μὲν σάκε' ἔξελε, δούρατα δ' ὀκτὼ
καὶ πίσυρας κυνέας χαλκήρεας ἱπποδασείας·
βῆ δὲ φέρων, μάλα δ' ὦκα φίλον πατέρ' εἰσαφίκανεν,
αὐτὸς δὲ πρώτιστα περὶ χροῒ δύσετο χαλκόν·
ὣς δ' αὔτως τὸ δμῶε δυέσθην τεύχεα καλά,
ἔσταν δ' ἀμφ' Ὀδυσῆα δαΐφρονα ποικιλομήτην.
Αὐτὰρ ὅ γ', ὅφρα μὲν αὐτῷ ἀμύνεσθαι ἔσαν ἰοί,
τόφρα μνηστήρων ἕνα γ' αἰεὶ ᾧ ἐνὶ οἴκῳ
βάλλε τιτυσκόμενος· τοὶ δ' ἀγχιστῖνοι ἔπιπτον.
αὐτὰρ ἐπεὶ λίπον ἰοὶ ὀϊστεύοντα ἄνακτα,
τόξον μὲν πρὸς σταθμὸν ἐϋσταθέος μεγάροιο
ἔκλιν' ἑστάμεναι, πρὸς ἐνώπια παμφανόωντα,
αὐτὸς δ' ἀμφ' ὤμοισι σάκος θέτο τετραθέλυμνον,
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,
ἵππουριν, δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·
εἵλετο δ' ἄλκιμα δοῦρε δύω κεκορυθμένα χαλκῷ.
Ὀρσοθύρη δέ τις ἔσκεν ἐϋδμήτῳ ἐνὶ τοίχῳ,

"Father, now will I bring thee a shield and two spears and a helmet all of bronze, well fitted to the temples, and when I come back I will arm myself, and will give armour likewise to the swineherd and yon neatherd; for it is better to be clothed in armour."

Then Odysseus of many wiles answered him and said: "Run, and bring them, while yet I have arrows to defend me, lest they thrust me from the door, alone as I am."

So he spoke, and Telemachus hearkened to his dear father, and went his way to the store-chamber where the glorious arms were stored. Thence he took four shields and eight spears and four helmets of bronze, with thick plumes of horse-hair; and he bore them forth, and quickly came to his dear father. Then first of all he himself girded the bronze about his body, and even in like manner the two slaves put on them the beautiful armour, and took their stand on either side of Odysseus, the wise and crafty-minded.

But he, so long as he had arrows to defend him, would ever aim, and smite the wooers one by one in his house, and they fell thick and fast. But when the arrows failed the prince, as he shot, he leaned the bow against the door-post of the well-built hall, and let it stand against the bright entrance wall. For himself, he put about his shoulders a four-fold shield, and set on his mighty head a well-wrought helmet with horse-hair plume, and terribly did the plume wave above him; and he took two mighty spears, tipped with bronze.

Now there was in the well-built wall a certain

ἀκρότατον δὲ παρ' οὐδὸν ἐΰσταθέος μεγάροιο [1]
ἦν ὁδὸς ἐς λαύρην, σανίδες δ' ἔχον εὖ ἀραρυῖαι.
τὴν δ' Ὀδυσεὺς φράζεσθαι ἀνώγει δῖον ὑφορβὸν
ἑσταότ' ἄγχ' αὐτῆς· μία δ' οἴη γίγνετ' ἐφορμή.
τοῖς δ' Ἀγέλεως μετέειπεν, ἔπος πάντεσσι πιφαύσκων·
"Ὦ φίλοι, οὐκ ἂν δή τις ἀν' ὀρσοθύρην ἀναβαίη
καὶ εἴποι λαοῖσι, βοὴ δ' ὥκιστα γένοιτο;
τῷ κε τάχ' οὗτος ἀνὴρ νῦν ὕστατα τοξάσσαιτο."
Τὸν δ' αὖτε προσέειπε Μελάνθιος, αἰπόλος αἰγῶν·
"Οὔ πως ἔστ', Ἀγέλαε διοτρεφές· ἄγχι γὰρ αἰνῶς
αὐλῆς καλὰ θύρετρα καὶ ἀργαλέον στόμα λαύρης·
καί χ' εἷς πάντας ἐρύκοι ἀνήρ, ὅς τ' ἄλκιμος εἴη.
ἀλλ' ἄγεθ', ὑμῖν τεύχε' ἐνείκω θωρηχθῆναι
ἐκ θαλάμου· ἔνδον γάρ, ὀΐομαι, οὐδέ πη ἄλλῃ
τεύχεα κατθέσθην Ὀδυσεὺς καὶ φαίδιμος υἱός."
Ὣς εἰπὼν ἀνέβαινε Μελάνθιος, αἰπόλος αἰγῶν,
ἐς θαλάμους Ὀδυσῆος ἀνὰ ῥῶγας μεγάροιο.
ἔνθεν δώδεκα μὲν σάκε' ἔξελε, τόσσα δὲ δοῦρα

[1] The ὀρσοθύρη appears to have been a door, in the innermost part of the hall, higher in level than the floor of the great hall itself (hence the name "raised-door"), and approached by a flight of steps (the ῥῶγες of line 143). This door may well have been invisible from where Odysseus stood, and it opened upon a "way" leading into a passage (λαύρη). This last need not be further defined. The palace embraced many smaller buildings besides the main hall, and there may have been many such passages between them. The obscure phrase ἀκρότατον δὲ παρ' οὐδὸν I understand thus: assuming that the ground rose slightly from the front of the palace to the rear, I assume further that the floor of the hall itself was levelled, so that the οὐδός (by which I understand the whole foundation upon which the walls rested),

postern door,[1] and along the topmost level of the threshold of the well-built hall was a way into a passage, and well-fitting folding doors closed it. This postern Odysseus bade the goodly swineherd watch, taking his stand close by, for there was but a single way to reach it. Then Agelaus spoke among the wooers, and declared his word to all:

"Friends, will not one mount up by the postern door, and tell the people, that so an alarm may be raised straightway? Then should this fellow soon have shot his last."

Then Melanthius, the goatherd, answered him: "It may not be, Agelaus, fostered of Zeus, for terribly near is the fair door of the court, and the mouth of the passage is hard. One man could bar the way for all, so he were valiant. But come, let me bring you from the store-room arms to don, for it is within, methinks, and nowhere else that Odysseus and his glorious son have laid the arms."

So saying, Melanthius, the goatherd, mounted up by the steps[2] of the hall to the store-rooms of Odysseus. Thence he took twelve shields, as many spears, and

which was level with the threshold in front, was elevated to the ground level in the rear. Hence the fact that the ὀρσοθύρη, opening upon a "way" outside, was itself above the floor of the hall, and had to be reached by steps. That the οὐδός, or foundation wall, was not itself level, but followed the slope of the ground, seems to me to offer no difficulty.

[2] See the preceding note. Others understand the ῥῶγες to have been openings in the wall (one of which was the ὀρσοθύρη itself) whereby one could climb up. But it is certain that the store-room was on the ground floor. The word ὀῶγες is, I take it, to be connected with ῥήγνυμι, and to call the steps "breaks" in an ascent is surely natural enough; see Monro.

καὶ τόσσας κυνέας χαλκήρεας ἱπποδασείας·[1]
βῆ δ' ἴμεναι, μάλα δ' ὦκα φέρων μνηστῆρσιν ἔδωκεν.
καὶ τότ' Ὀδυσσῆος λύτο γούνατα καὶ φίλον ἦτορ,
ὡς περιβαλλομένους ἴδε τεύχεα χερσί τε δοῦρα
μακρὰ τινάσσοντας· μέγα δ' αὐτῷ φαίνετο ἔργον.
αἶψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα·
"Τηλέμαχ', ἦ μάλα δή τις ἐνὶ μεγάροισι γυναικῶν
νωῖν ἐποτρύνει πόλεμον κακὸν ἠὲ Μελανθεύς."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ὦ πάτερ, αὐτὸς ἐγὼ τόδε γ' ἤμβροτον—οὐδέ τις ἄλλος
αἴτιος—ὃς θαλάμοιο θύρην πυκινῶς ἀραρυῖαν
κάλλιπον ἀγκλίνας· τῶν δὲ σκοπὸς ἦεν ἀμείνων.
ἀλλ' ἰθι, δῖ' Εὔμαιε, θύρην ἐπίθες θαλάμοιο
καὶ φράσαι ἤ τις ἄρ' ἐστὶ γυναικῶν ἦ τάδε ῥέζει,
ἦ υἱὸς Δολίοιο, Μελανθεύς, τόν περ ὀΐω."
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
βῆ δ' αὖτις θάλαμόνδε Μελάνθιος, αἰπόλος αἰγῶν,
οἷσιν τεύχεα καλά. νόησε δὲ δῖος ὑφορβός,
αἶψα δ' Ὀδυσσῆα προσεφώνεεν ἐγγὺς ἐόντα·
"Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
κεῖνος δ' αὖτ' αἰδηλος ἀνήρ, ὃν ὀτόμεθ' αὐτοί,
ἔρχεται ἐς θάλαμον· σὺ δέ μοι νημερτὲς ἐνίσπες,
ἤ μιν ἀποκτείνω, αἴ κε κρείσσων γε γένωμαι,
ἦε σοὶ ἐνθάδ' ἄγω, ἵν' ὑπερβασίας ἀποτίσῃ
πολλάς, ὅσσας οὗτος ἐμήσατο σῷ ἐνὶ οἴκῳ."
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ἦ τοι ἐγὼ καὶ Τηλέμαχος μνηστῆρας ἀγαυοὺς
σχήσομεν ἔντοσθεν μεγάρων, μάλα περ μεμαῶτας.

[1] Lines 144–5 were rejected by Aristarchus.

as many helmets of bronze with thick plumes of horse-hair, and went his way, and quickly brought and gave them to the wooers. Then the knees of Odysseus were loosened and his heart melted, when he saw them donning armour and brandishing long spears in their hands, and great did his task seem to him; but quickly he spoke to Telemachus winged words:

"Telemachus, verily some one of the women in the halls is rousing against us an evil battle, or haply it is Melanthius."

Then wise Telemachus answered him: "Father, it is I myself that am at fault in this, and no other is to blame, for I left the close-fitting door of the store-room open: their watcher was better than I. But go now, goodly Eumaeus, close the door of the store-room, and see whether it is one of the women who does this, or Melanthius, son of Dolius, as I suspect."

Thus they spoke to one another. But Melanthius, the goatherd, went again to the store-room to bring beautiful armour; howbeit the goodly swineherd marked him, and straightway said to Odysseus who was near:

"Son of Laertes, sprung from Zeus, Odysseus of many devices, yonder again is the pestilent fellow, whom we ourselves suspect, going to the store-room. But do thou tell me truly, shall I slay him, if I prove the better man, or shall I bring him hither to thee, that the fellow may pay for the many crimes that he has planned in thy house?"

Then Odysseus of many wiles answered him and said: "Verily I and Telemachus will keep the lordly wooers within the hall, how fierce soever they be,

σφῶϊ δ' ἀποστρέψαντε πόδας καὶ χεῖρας ὕπερθεν
ἐς θάλαμον βαλέειν, σανίδας δ' ἐκδῆσαι ὄπισθε,
σειρὴν δὲ πλεκτὴν ἐξ αὐτοῦ πειρήναντε
κίον' ἀν' ὑψηλὴν ἐρύσαι πελάσαι τε δοκοῖσιν,
ὥς κεν δηθὰ ζωὸς ἐὼν χαλέπ' ἄλγεα πάσχῃ."

Ὣς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο,
βὰν δ' ἴμεν ἐς θάλαμον, λαθέτην δέ μιν ἔνδον ἐόντα.
ἦ τοι ὁ μὲν θαλάμοιο μυχὸν κάτα τεύχε' ἐρεύνα,
τὼ δ' ἔσταν ἑκάτερθε παρὰ σταθμοῖσι μένοντε.
εὖθ' ὑπὲρ οὐδὸν ἔβαινε Μελάνθιος, αἰπόλος αἰγῶν,
τῇ ἑτέρῃ μὲν χειρὶ φέρων καλὴν τρυφάλειαν,
τῇ δ' ἑτέρῃ σάκος εὐρὺ γέρον, πεπαλαγμένον ἄζῃ,
Λαέρτεω ἥρωος, ὃ κουρίζων φορέεσκε·
δὴ τότε γ' ἤδη κεῖτο, ῥαφαὶ δὲ λέλυντο ἱμάντων·
τὼ δ' ἄρ' ἐπαΐξανθ' ἑλέτην ἔρυσάν τέ μιν εἴσω
κουρίξ, ἐν δαπέδῳ δὲ χαμαὶ βάλον ἀχνύμενον κῆρ,
σὺν δὲ πόδας χεῖράς τε δέον θυμαλγέϊ δεσμῷ
εὖ μάλ' ἀποστρέψαντε διαμπερές, ὡς ἐκέλευσεν
υἱὸς Λαέρταο, πολύτλας δῖος Ὀδυσσεύς·[1]
σειρὴν δὲ πλεκτὴν ἐξ αὐτοῦ πειρήναντε
κίον' ἀν' ὑψηλὴν ἔρυσαν πέλασάν τε δοκοῖσι.
τὸν δ' ἐπικερτομέων προσέφης, Εὔμαιε συβῶτα·

"Νῦν μὲν δὴ μάλα πάγχυ, Μελάνθιε, νύκτα φυλάξεις,
εὐνῇ ἔνι μαλακῇ καταλέγμενος, ὥς σε ἔοικεν·
οὐδέ σέ γ' ἠριγένεια παρ' Ὠκεανοῖο ῥοάων
λήσει ἐπερχομένη χρυσόθρονος, ἡνίκ' ἀγινεῖς
αἶγας μνηστήρεσσι δόμον κάτα δαῖτα πένεσθαι."

[1] Line 191 is omitted in many MSS.

but do you two bend behind him his feet and his arms above, and cast him into the store-room, and tie boards behind his back; then make fast to his body a twisted rope, and hoist him up the tall pillar, till you bring him near the roof-beams, that he may keep alive long, and suffer grievous torment."

So he spoke, and they readily hearkened and obeyed. Forth they went to the store-room, unseen of him who was within. He truly was seeking for armour in the innermost part of the store-room, and the two lay in wait, standing on either side of the door-posts. And when Melanthius, the goatherd, was about to pass over the threshold, bearing in one hand a goodly helm, and in the other a broad old shield, flecked with rust—the shield of lord Laertes, which he was wont to bear in his youth, but now it was laid by, and the seams of its straps were loosened—then the two sprang upon him and seized him. They dragged him in by the hair, and flung him down on the ground in sore terror, and bound his feet and hands with galling bonds, binding them firmly behind his back, as the son of Laertes bade them, the much-enduring, goodly Odysseus; and they made fast to his body a twisted rope, and hoisted him up the tall pillar, till they brought him near the roof-beams. Then didst thou mock him, swineherd Eumaeus, and say:

"Now verily, Melanthius, shalt thou watch the whole night through, lying on a soft bed, as befits thee, nor shalt thou fail to mark the early Dawn, golden-throned, as she comes forth from the streams of Oceanus, at the hour when thou art wont to drive thy she-goats for the wooers, to prepare a feast in the halls."

Ὣς ὁ μὲν αὖθι λέλειπτο, ταθεὶς ὀλοῷ ἐνὶ δεσμῷ·
τὼ δ' ἐς τεύχεα δύντε, θύρην ἐπιθέντε φαεινήν,
βήτην εἰς Ὀδυσῆα δαΐφρονα, ποικιλομήτην.
ἔνθα μένος πνείοντες ἐφέστασαν, οἱ μὲν ἐπ' οὐδοῦ
τέσσαρες, οἱ δ' ἔντοσθε δόμων πολέες τε καὶ ἐσθλοί.
τοῖσι δ' ἐπ' ἀγχίμολον θυγάτηρ Διὸς ἦλθεν Ἀθήνη,
Μέντορι εἰδομένη ἠμὲν δέμας ἠδὲ καὶ αὐδήν.
τὴν δ' Ὀδυσεὺς γήθησεν ἰδὼν καὶ μῦθον ἔειπε·
"Μέντορ, ἄμυνον ἀρήν, μνῆσαι δ' ἑτάροιο φίλοιο,
ὅς σ' ἀγαθὰ ῥέζεσκον· ὁμηλικίη δέ μοί ἐσσι."
Ὣς φάτ', ὀϊόμενος λαοσσόον ἔμμεν Ἀθήνην.
μνηστῆρες δ' ἑτέρωθεν ὁμόκλεον ἐν μεγάροισι·
πρῶτος τήν γ' ἐνένιπε Δαμαστορίδης Ἀγέλαος·
"Μέντορ, μή σ' ἐπέεσσι παραιπεπίθῃσιν Ὀδυσσεὺς
μνηστήρεσσι μάχεσθαι, ἀμυνέμεναι δέ οἱ αὐτῷ.
ὧδε γὰρ ἡμέτερόν γε νόον τελέεσθαι ὀΐω·
ὁππότε κεν τούτους κτέωμεν, πατέρ' ἠδὲ καὶ υἱόν,
ἐν δὲ σὺ τοῖσιν ἔπειτα πεφήσεαι, οἷα μενοινᾷς
ἔρδειν ἐν μεγάροις· σῷ δ' αὐτοῦ κράατι τίσεις.
αὐτὰρ ἐπὴν ὑμέων γε βίας ἀφελώμεθα χαλκῷ,
κτήμαθ' ὁπόσσα τοί ἐστι, τά τ' ἔνδοθι καὶ τὰ θύρηφι,
τοῖσιν Ὀδυσσῆος μεταμίξομεν· οὐδέ τοι υἷας
ζώειν ἐν μεγάροισιν ἐάσομεν, οὐδέ θύγατρας
οὐδ' ἄλοχον κεδνὴν Ἰθάκης κατὰ ἄστυ πολεύειν."
Ὣς φάτ', Ἀθηναίη δὲ χολώσατο κηρόθι μᾶλλον,
νείκεσσεν δ' Ὀδυσῆα χολωτοῖσιν ἐπέεσσιν·
"Οὐκέτι σοί γ', Ὀδυσεῦ, μένος ἔμπεδον οὐδέ τις ἀλκή,
οἵη ὅτ' ἀμφ' Ἑλένῃ λευκωλένῳ εὐπατερείῃ,

So he was left there, stretched in the direful bond, but the two put on their armour, and closed the bright door, and went to Odysseus, the wise and crafty-minded. There they stood, breathing fury, those on the threshold but four, while those within the hall were many and brave. Then Athene, daughter of Zeus, drew near them, like unto Mentor in form and voice, and Odysseus saw her, and was glad; and he spoke, saying:

"Mentor, ward off ruin, and remember me, thy dear comrade, who often befriended thee. Thou art of like age with myself."

So he spoke, deeming that it was Athene, the rouser of hosts. But the wooers on the other side shouted aloud in the hall, and first Agelaus, son of Damastor, rebuked Athene, saying:

"Mentor, let not Odysseus beguile thee with his words to fight against the wooers and bear aid to himself. For in this wise, methinks, shall our will be brought to pass: when we have killed these men, father and son, thereafter shalt thou too be slain with them, such deeds art thou minded to do in these halls: with thine own head shalt thou pay the price. But when with the sword we have stripped you of your might, all the possessions that thou hast within doors and in the fields we will mingle with those of Odysseus, and will not suffer thy sons or thy daughters to dwell in thy halls, nor thy faithful wife to fare at large in the city of Ithaca."

So he spoke, and Athene waxed the more wroth at heart, and she rebuked Odysseus with angry words:

"Odysseus, no longer hast thou steadfast might nor any valour, such as was thine when for high-born Helen of the white arms thou didst for nine years

εἰνάετες Τρώεσσιν ἐμάρναο νωλεμὲς αἰεί,
πολλοὺς δ' ἄνδρας ἔπεφνες ἐν αἰνῇ δηϊοτῆτι,
σῇ δ' ἥλω βουλῇ Πριάμου πόλις εὐρυάγυια.
πῶς δὴ νῦν, ὅτε σόν τε δόμον καὶ κτήματ' ἱκάνεις,
ἄντα μνηστήρων ὀλοφύρεαι ἄλκιμος εἶναι;
ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἔμ' ἵστασο καὶ ἴδε ἔργον,
ὄφρ' εἰδῇς οἷός τοι ἐν ἀνδράσι δυσμενέεσσιν
Μέντωρ Ἀλκιμίδης εὐεργεσίας ἀποτίνειν."

Ἦ ῥα, καὶ οὔ πω πάγχυ δίδου ἑτεραλκέα νίκην,
ἀλλ' ἔτ' ἄρα σθένεός τε καὶ ἀλκῆς πειρήτιζεν
ἡμὲν Ὀδυσσῆος ἠδ' υἱοῦ κυδαλίμοιο.
αὐτὴ δ' αἰθαλόεντος ἀνὰ μεγάροιο μέλαθρον
ἕζετ' ἀναΐξασα, χελιδόνι εἰκέλη ἄντην.

Μνηστῆρας δ' ὤτρυνε Δαμαστορίδης Ἀγέλαος,
Εὐρύνομός τε καὶ Ἀμφιμέδων Δημοπτόλεμός τε,
Πείσανδρός τε Πολυκτορίδης Πόλυβός τε δαΐφρων·
οἱ γὰρ μνηστήρων ἀρετῇ ἔσαν ἔξοχ' ἄριστοι,
ὅσσοι ἔτ' ἔζωον περί τε ψυχέων ἐμάχοντο·
τοὺς δ' ἤδη ἐδάμασσε βιὸς καὶ ταρφέες ἰοί.
τοῖς δ' Ἀγέλεως μετέειπεν, ἔπος πάντεσσι πιφαύσκων·

"Ὦ φίλοι, ἤδη σχήσει ἀνὴρ ὅδε χεῖρας ἀάπτους·
καὶ δή οἱ Μέντωρ μὲν ἔβη κενὰ εὔγματα εἰπών,
οἱ δ' οἷοι λείπονται ἐπὶ πρώτῃσι θύρῃσι.
τῷ νῦν μὴ ἅμα πάντες ἐφίετε δούρατα μακρά,
ἀλλ' ἄγεθ' οἱ ἓξ πρῶτον ἀκοντίσατ', αἴ κέ ποθι Ζεὺς
δώῃ Ὀδυσσῆα βλῆσθαι καὶ κῦδος ἀρέσθαι.
τῶν δ' ἄλλων οὐ κῆδος, ἐπὴν οὗτός γε πέσῃσιν."

Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκόντισαν ὡς ἐκέλευεν,

battle with the Trojans unceasingly, and many men thou slewest in dread conflict, and by thy counsel was the broad-wayed city of Priam taken. How is it that now, when thou hast come to thy house and thine own possessions, thou shrinkest with wailing from playing the man, and that against the wooers? Nay, friend, come hither and take thy stand by my side, and see my deeds, that thou mayest know what manner of man Mentor, son of Alcimus, is to repay kindness in the midst of the foe."

She spoke, but did not give him strength utterly to turn the course of the battle, but still made trial of the might and valour of Odysseus and his glorious son; and for herself, she flew up to the roof-beam of the smoky hall, and sat there in the guise of a swallow to look upon.

Now the wooers were urged on by Agelaus, son of Damastor, by Eurynomus, and Amphimedon and Demoptolemus and Peisander, son of Polyctor, and wise Polybus, for these were in valiance far the best of all the wooers who still lived and fought for their lives; but the rest the bow and the swiftly-falling arrows had by now laid low. But Agelaus spoke among them, and declared his word to all:

"Friends, now at length will this man stay his invincible hands. Lo, Mentor has gone from him, and has but uttered empty boasts, and they are left alone there at the outer doors. Therefore hurl not now upon them your long spears all at once, but come, do you six throw first in the hope that Zeus may grant that Odysseus be struck, and that we win glory. Of the rest there is no care, once he shall have fallen."

So he spoke, and they all hurled their spears, as

ἱέμενοι· τὰ δὲ πάντα ἐτώσια θῆκεν Ἀθήνη.
τῶν ἄλλος μὲν σταθμὸν ἐϋσταθέος μεγάροιο
βεβλήκει, ἄλλος δὲ θύρην πυκινῶς ἀραρυῖαν·
ἄλλου δ' ἐν τοίχῳ μελίη πέσε χαλκοβάρεια.[1]
αὐτὰρ ἐπεὶ δὴ δοῦρατ' ἀλεύαντο μνηστῆρων,
τοῖς δ' ἄρα μύθων ἦρχε πολύτλας δῖος Ὀδυσσεύς·
"Ὦ φίλοι, ἤδη μέν κεν ἐγὼν εἴποιμι καὶ ἄμμι
μνηστήρων ἐς ὅμιλον ἀκοντίσαι, οἳ μεμάασιν
ἡμέας ἐξεναρίξαι ἐπὶ προτέροισι κακοῖσιν."
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκόντισαν ὀξέα δοῦρα[2]
ἄντα τιτυσκόμενοι· Δημοπτόλεμον μὲν Ὀδυσσεύς,
Εὐρυάδην δ' ἄρα Τηλέμαχος, Ἔλατον δὲ συβώτης,
Πείσανδρον δ' ἄρ' ἔπεφνε βοῶν ἐπιβουκόλος ἀνήρ.
οἱ μὲν ἔπειθ' ἅμα πάντες ὀδὰξ ἔλον ἄσπετον οὖδας,
μνηστῆρες δ' ἀνεχώρησαν μεγάροιο μυχόνδε·
τοὶ δ' ἄρ' ἐπήϊξαν, νεκύων δ' ἐξ ἔγχε' ἕλοντο.
Αὖτις δὲ μνηστῆρες ἀκόντισαν ὀξέα δοῦρα
ἱέμενοι· τὰ δὲ πολλὰ ἐτώσια θῆκεν Ἀθήνη.
τῶν ἄλλος μὲν σταθμὸν ἐϋσταθέος μεγάροιο
βεβλήκειν, ἄλλος δὲ θύρην πυκινῶς ἀραρυῖαν·
ἄλλου δ' ἐν τοίχῳ μελίη πέσε χαλκοβάρεια.
Ἀμφιμέδων δ' ἄρα Τηλέμαχον βάλε χεῖρ' ἐπὶ καρπῷ
λίγδην, ἄκρον δὲ ῥινὸν δηλήσατο χαλκός.
Κτήσιππος δ' Εὔμαιον ὑπὲρ σάκος ἔγχεϊ μακρῷ
ὦμον ἐπέγραψεν· τὸ δ' ὑπέρπτατο, πῖπτε δ' ἔραζε.
τοὶ δ' αὖτ' ἀμφ' Ὀδυσῆα δαΐφρονα ποικιλομήτην,
μνηστήρων ἐς ὅμιλον ἀκόντισαν ὀξέα δοῦρα.
ἔνθ' αὖτ' Εὐρυδάμαντα βάλε πτολίπορθος Ὀδυσσεύς,
Ἀμφιμέδοντα δὲ Τηλέμαχος, Πόλυβον δὲ συβώτης·

[1] Lines 257–9 (=274–6) were rejected by some of the ancients.

[2] ὀξέα δοῦρα : ὡς ἐκέλευεν ; *cf.* 255.

he bade, eagerly; but Athene made all vain. One man smote the door-post of the well-built hall, another the close-fitting door, another's ashen spear, heavy with bronze, struck upon the wall. But when they had avoided the spears of the wooers, first among them spoke the much-enduring goodly Odysseus:

"Friends, now I give the word that we too cast our spears into the throng of the wooers, who are minded to slay us in addition to their former wrongs."

So he spoke, and they all hurled their sharp spears with sure aim. Odysseus smote Demoptolemus, Telemachus Euryades, the swineherd Elatus, and the herdsmen of the cattle slew Peisander. So these all at the same moment bit the vast floor with their teeth, and the wooers drew back to the innermost part of the hall. But the others sprang forward and drew forth their spears from the dead bodies.

Then again the wooers hurled their sharp spears eagerly, but Athene made them vain, many as they were. One man smote the door-post of the well-built hall, another the close-fitting door, another's ashen spear, heavy with bronze, struck upon the wall. But Amphimedon smote Telemachus on the hand by the wrist, a grazing blow, and the bronze tore the surface of the skin. And Ctesippus with his long spear grazed the shoulder of Eumaeus above his shield, but the spear flew over and fell upon the ground. Then once more Odysseus, the wise and crafty-minded, and his company hurled their sharp spears into the throng of the wooers, and again Odysseus, the sacker of cities, smote Eurydamas, and Telemachus Amphimedon, the swineherd Polybus,

Κτήσιππον δ' ἄρ' ἔπειτα βοῶν ἐπιβουκόλος ἀνὴρ
βεβλήκει πρὸς στῆθος, ἐπευχόμενος δὲ προσηύδα·
"Ὦ Πολυθερσείδη φιλοκέρτομε, μή ποτε πάμπαν
εἴκων ἀφραδίῃς μέγα εἰπεῖν, ἀλλὰ θεοῖσιν
μῦθον ἐπιτρέψαι, ἐπεὶ ἦ πολὺ φέρτεροί εἰσι.
τοῦτό τοι ἀντὶ ποδὸς ξεινήϊον, ὅν ποτ' ἔδωκας
ἀντιθέῳ Ὀδυσῆϊ δόμον κάτ' ἀλητεύοντι."
Ἦ ῥα βοῶν ἑλίκων ἐπιβουκόλος· αὐτὰρ Ὀδυσσεὺς
οὗτα Δαμαστορίδην αὐτοσχεδὸν ἔγχεϊ μακρῷ·
Τηλέμαχος δ' Εὐηνορίδην Λειώκριτον οὗτα
δουρὶ μέσον κενεῶνα, διαπρὸ δὲ χαλκὸν ἔλασσεν·
ἤριπε δὲ πρηνής, χθόνα δ' ἤλασε παντὶ μετώπῳ.
δὴ τότ' Ἀθηναίη φθισίμβροτον αἰγίδ' ἀνέσχεν
ὑψόθεν ἐξ ὀροφῆς· τῶν δὲ φρένες ἐπτοίηθεν.
οἱ δ' ἐφέβοντο κατὰ μέγαρον βόες ὡς ἀγελαῖαι·
τὰς μέν τ' αἰόλος οἶστρος ἐφορμηθεὶς ἐδόνησεν
ὥρῃ ἐν εἰαρινῇ, ὅτε τ' ἤματα μακρὰ πέλονται.
οἱ δ' ὥς τ' αἰγυπιοὶ γαμψώνυχες ἀγκυλοχεῖλαι,
ἐξ ὀρέων ἐλθόντες ἐπ' ὀρνίθεσσι θόρωσι·
ταὶ μέν τ' ἐν πεδίῳ νέφεα πτώσσουσαι ἵενται,
οἱ δέ τε τὰς ὀλέκουσιν ἐπάλμενοι, οὐδέ τις ἀλκὴ
γίγνεται οὐδὲ φυγή· χαίρουσι δέ τ' ἀνέρες ἄγρῃ·
ὣς ἄρα τοὶ μνηστῆρας ἐπεσσύμενοι κατὰ δῶμα
τύπτον ἐπιστροφάδην· τῶν δὲ στόνος ὦρνυτ' ἀεικὴς
κράτων τυπτομένων, δάπεδον δ' ἅπαν αἵματι θῦε.
Λειώδης δ' Ὀδυσῆος ἐπεσσύμενος λάβε γούνων,
καί μιν λισσόμενος ἔπεα πτερόεντα προσηύδα·

and thereafter the herdsman of the cattle smote Ctesippus in the breast, and boasted over him, saying:

"Son of Polytherses, thou lover of revilings, never more at all do thou speak big, yielding to folly, but leave the matter to the gods, since verily they are mightier far. This is thy gift of welcome to match the hoof which of late thou gavest to godlike Odysseus, when he went begging through the house."

So spoke the herdsman of the sleek cattle. But Odysseus wounded the son of Damastor in close fight with a thrust of his long spear, and Telemachus wounded Leiocritus, son of Evenor, with a spear-thrust full upon the groin, and drove the bronze clean through, and he fell headlong and struck the ground full with his forehead. Then Athene held up her aegis, the bane of mortals, on high from the roof, and the minds of the wooers were panic-stricken, and they fled through the halls like a herd of kine that the darting gad-fly falls upon and drives along in the season of spring, when the long days come. And even as vultures of crooked talons and curved beaks come forth from the mountains and dart upon smaller birds, which scour the plain, flying low beneath the clouds, and the vultures pounce upon them and slay them, and they have no defence or way of escape, and men rejoice at the chase; even so did those others set upon the wooers and smite them left and right through the hall. And therefrom rose hideous groaning as heads were smitten, and all the floor swam with blood.

But Leiodes rushed forward and clasped the knees of Odysseus, and made entreaty to him, and spoke winged words:

"Γουνοῦμαί σ', Ὀδυσεῦ· σὺ δέ μ' αἴδεο καί μ' ἐλέησον·
οὐ γάρ πώ τινά φημι γυναικῶν ἐν μεγάροισιν
εἰπεῖν οὐδέ τι ῥέξαι ἀτάσθαλον· ἀλλὰ καὶ ἄλλους
παύεσκον μνηστῆρας, ὅτις τοιαῦτά γε ῥέζοι.
ἀλλά μοι οὐ πείθοντο κακῶν ἄπο χεῖρας ἔχεσθαι·
τῷ καὶ ἀτασθαλίῃσιν ἀεικέα πότμον ἐπέσπον.
αὐτὰρ ἐγὼ μετὰ τοῖσι θυοσκόος οὐδὲν ἐοργὼς
κείσομαι, ὡς οὐκ ἔστι χάρις μετόπισθ' εὐεργέων."
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
"Εἰ μὲν δὴ μετὰ τοῖσι θυοσκόος εὔχεαι εἶναι,
πολλάκι που μέλλεις ἀρήμεναι ἐν μεγάροισι
τηλοῦ ἐμοὶ νόστοιο τέλος γλυκεροῖο γενέσθαι,
σοὶ δ' ἄλοχόν τε φίλην σπέσθαι καὶ τέκνα τεκέσθαι·
τῷ οὐκ ἂν θάνατόν γε δυσηλεγέα προφύγοισθα."
Ὣς ἄρα φωνήσας ξίφος εἴλετο χειρὶ παχείῃ
κείμενον, ὅ ῥ' Ἀγέλαος ἀποπροέηκε χαμᾶζε
κτεινόμενος· τῷ τόν γε κατ' αὐχένα μέσσον ἔλασσε.
φθεγγομένου δ' ἄρα τοῦ γε κάρη κονίῃσιν ἐμίχθη.
Τερπιάδης δ' ἐτ' ἀοιδὸς ἀλύσκανε κῆρα μέλαιναν,
Φήμιος, ὅς ῥ' ἤειδε μετὰ μνηστῆρσιν ἀνάγκῃ.
ἔστη δ' ἐν χείρεσσίν ἔχων φόρμιγγα λίγειαν
ἄγχι παρ' ὁρσοθύρην· δίχα δὲ φρεσὶ μερμήριζεν,
ἢ ἐκδὺς μεγάροιο Διὸς μεγάλου ποτὶ βωμὸν
ἑρκείου ἵζοιτο τετυγμένον, ἔνθ' ἄρα πολλὰ
Λαέρτης Ὀδυσεύς τε βοῶν ἐπὶ μηρί' ἔκηαν,
ἢ γούνων λίσσοιτο προσαΐξας Ὀδυσῆα.

"I beseech thee by thy knees, Odysseus, and do thou respect me and have pity. For I declare to thee that never yet have I wronged one of the women in thy halls by wanton word or deed; nay, I sought to check the other wooers, when any would do such deeds. But they would not hearken to me to withhold their hands from evil, wherefore through their wanton folly they have met a cruel doom. Yet I, the soothsayer among them, that have done no wrong, shall be laid low even as they; so true is it that there is no gratitude in aftertime for good deeds done."

Then with an angry glance from beneath his brows Odysseus of many wiles answered him: "If verily thou dost declare thyself the soothsayer among these men, often, I ween, must thou have prayed in the halls that far from me the issue of a joyous return might be removed, and that it might be with thee that my dear wife should go and bear thee children; wherefore thou shalt not escape grievous death."

So saying, he seized in his strong hand a sword that lay near, which Agelaus had let fall to the ground when he was slain, and with this he smote him full upon the neck. And even while he was yet speaking his head was mingled with the dust.

Now the son of Terpes, the minstrel, was still seeking to escape black fate, even Phemius, who sang perforce among the wooers. He stood with the clear-toned lyre in his hands near the postern door, and he was divided in mind whether he should slip out from the hall and sit down by the well-built altar of great Zeus, the God of the court, whereon Laertes and Odysseus had burned many thighs of oxen, or whether he should rush forward and clasp

ὧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
γούνων ἅψασθαι Λαερτιάδεω Ὀδυσῆος.
ἦ τοι ὁ φόρμιγγα γλαφυρὴν κατέθηκε χαμᾶζε
μεσσηγὺς κρητῆρος ἰδὲ θρόνου ἀργυροήλου,
αὐτὸς δ' αὖτ' Ὀδυσῆα προσαΐξας λάβε γούνων,
καί μιν λισσόμενος ἔπεα πτερόεντα προσηύδα·
"Γουνοῦμαί σ', Ὀδυσεῦ· σὺ δέ μ' αἴδεο καί μ' ἐλέησον
αὐτῷ τοι μετόπισθ' ἄχος ἔσσεται, εἴ κεν ἀοιδὸν
πέφνῃς, ὅς τε θεοῖσι καὶ ἀνθρώποισιν ἀείδω.
αὐτοδίδακτος δ' εἰμί, θεὸς δέ μοι ἐν φρεσὶν οἵμας
παντοίας ἐνέφυσεν· ἔοικα δέ τοι παραείδειν
ὥς τε θεῷ· τῷ μή με λιλαίεο δειροτομῆσαι.
καί κεν Τηλέμαχος τάδε γ' εἴποι, ὃς φίλος υἱός,
ὡς ἐγὼ οὔ τι ἑκὼν ἐς σὸν δόμον οὐδὲ χατίζων
πωλεύμην μνηστῆρσιν ἀεισόμενος μετὰ δαῖτας,
ἀλλὰ πολὺ πλέονες καὶ κρείσσονες ἦγον ἀνάγκῃ."
Ὣς φάτο, τοῦ δ' ἤκουσ' ἱερὴ ἴς Τηλεμάχοιο,
αἶψα δ' ἐὸν πατέρα προσεφώνεεν ἐγγὺς ἐόντα·
"Ἴσχεο μηδέ τι τοῦτον ἀναίτιον οὔτας χαλκῷ·
καὶ κήρυκα Μέδοντα σαώσομεν, ὅς τέ μευ αἰεὶ
οἴκῳ ἐν ἡμετέρῳ κηδέσκετο παιδὸς ἐόντος,
εἰ δὴ μή μιν ἔπεφνε Φιλοίτιος ἠὲ συβώτης,
ἠὲ σοὶ ἀντεβόλησεν ὀρινομένῳ κατὰ δῶμα."
Ὣς φάτο, τοῦ δ' ἤκουσε Μέδων πεπνυμένα εἰδώς·
πεπτηὼς γὰρ ἔκειτο ὑπὸ θρόνον, ἀμφὶ δὲ δέρμα
ἔστο βοὸς νεόδαρτον, ἀλύσκων κῆρα μέλαιναν.
αἶψα δ' ἀπὸ θρόνου ὦρτο, θοῶς δ' ἀπέδυνε βοείην
Τηλέμαχον δ' ἄρ' ἔπειτα προσαΐξας λάβε γούνων,
καί μιν λισσόμενος ἔπεα πτερόεντα προσηύδα·

the knees of Odysseus in prayer. And as he pondered this seemed to him the better course, to clasp the knees of Odysseus, son of Laertes. So he laid the hollow lyre on the ground between the mixing-bowl and the silver-studded chair, and himself rushed forward and clasped Odysseus by the knees, and made entreaty to him, and spoke winged words:

"By thy knees I beseech thee, Odysseus, and do thou respect me and have pity; on thine own self shall sorrow come hereafter, if thou slayest the minstrel, even me, who sing to gods and men. Self-taught am I, and the god has planted in my heart all manner of lays, and worthy am I to sing to thee as to a god; wherefore be not eager to cut my throat. Aye, and Telemachus too will bear witness to this, thy dear son, how that through no will or desire of mine I was wont to resort to thy house to sing to the wooers at their feasts, but they, being far more and stronger, led me hither perforce."

So he spoke, and the strong and mighty Telemachus heard him, and quickly spoke to his father, who was near:

"Stay thy hand, and do not wound this guiltless man with the sword. Aye, and let us save also the herald, Medon, who ever cared for me in our house, when I was a child—unless perchance Philoetius has already slain him, or the swineherd, or he met thee as thou didst rage through the house."

So he spoke, and Medon, wise of heart, heard him, for he lay crouching beneath a chair, and had clothed himself in the skin of an ox, newly flayed, seeking to avoid black fate. Straightway he rose from beneath the chair and stripped off the ox-hide, and then rushed forward and clasped Telemachus by the knees, and made entreaty to him, and spoke winged words:

"Ὦ φίλ', ἐγὼ μὲν ὅδ' εἰμί, σὺ δ' ἴοχεο· εἰπὲ δὲ πατρὶ
μή με περισθενέων δηλήσεται ὀξέϊ χαλκῷ,
ἀνδρῶν μνηστήρων κεχολωμένος, οἵ οἱ ἔκειρον
κτήματ' ἐνὶ μεγάροις, σὲ δὲ νήπιοι οὐδὲν ἔτιον."
Τὸν δ' ἐπιμειδήσας προσέφη πολύμητις Ὀδυσσεύς·
"Θάρσει, ἐπεὶ δή σ' οὗτος ἐρύσσατο καὶ ἐσάωσεν,
ὄφρα γνῷς κατὰ θυμόν, ἀτὰρ εἴπῃσθα καὶ ἄλλῳ,
ὡς κακοεργίης εὐεργεσίη μέγ' ἀμείνων.
ἀλλ' ἐξελθόντες μεγάρων ἕζεσθε θύραζε
ἐκ φόνου εἰς αὐλήν, σύ τε καὶ πολύφημος ἀοιδός,
ὄφρ' ἂν ἐγὼ κατὰ δῶμα πονήσομαι ὅττεό με χρή."
Ὣς φάτο, τὼ δ' ἔξω βήτην μεγάροιο κιόντε,
ἐξέσθην δ' ἄρα τώ γε Διὸς μεγάλου ποτὶ βωμόν,
πάντοσε παπταίνοντε, φόνον ποτιδεγμένω αἰεί.
πάπτηνεν δ' Ὀδυσεὺς καθ' ἕὸν δόμον, εἴ τις ἔτ' ἀνδρῶν
ζωὸς ὑποκλοπέοιτο, ἀλύσκων κῆρα μέλαιναν.
τοὺς δὲ ἴδεν μάλα πάντας ἐν αἵματι καὶ κονίῃσι
πεπτεῶτας πολλούς, ὥστ' ἰχθύας, οὕς θ' ἁλιῆες
κοῖλον ἐς αἰγιαλὸν πολιῆς ἐκτόσθε θαλάσσης
δικτύῳ ἐξέρυσαν πολυωπῷ· οἱ δέ τε πάντες
κύμαθ' ἁλὸς ποθέοντες ἐπὶ ψαμάθοισι κέχυνται·
τῶν μέν τ' Ἥλιος φαέθων ἐξείλετο θυμόν·
ὣς τότ' ἄρα μνηστῆρες ἐπ' ἀλλήλοισι κέχυντο.
δὴ τότε Τηλέμαχον προσέφη πολύμητις Ὀδυσσεύς·
"Τηλέμαχ', εἰ δ' ἄγε μοι κάλεσον τροφὸν Εὐρύκλειαν,
ὄφρα ἔπος εἰπωμι τό μοι καταθύμιόν ἐστιν."
Ὣς φάτο, Τηλέμαχος δὲ φίλῳ ἐπεπείθετο πατρί,
κινήσας δὲ θύρην προσέφη τροφὸν Εὐρύκλειαν·
"Δεῦρο δὴ ὄρσο, γρηῢ παλαιγενές, ἥ τε γυναικῶν
δμῳάων σκοπὸς ἐσσι κατὰ μέγαρ' ἡμετεράων·
ἔρχεο· κικλήσκει σε πατὴρ ἐμός, ὄφρα τι εἴπῃ."

"Friend, here I am; stay thou thy hand and bid thy father stay his, lest in the greatness of his might he harm me with the sharp bronze in his wrath against the wooers, who wasted his possessions in the halls, and in their folly honoured thee not at all."

But Odysseus of many wiles smiled, and said to him: "Be of good cheer, for he has delivered thee and saved thee, that thou mayest know in thy heart and tell also to another, how far better is the doing of good deeds than of evil. But go forth from the halls and sit down outside in the court away from the slaughter, thou and the minstrel of many songs, till I shall have finished all that I must needs do in the house."

So he spoke, and the two went their way forth from the hall and sat down by the altar of great Zeus, gazing about on every side, ever expecting death. And Odysseus too gazed about all through his house to see if any man yet lived, and was hiding there, seeking to avoid black fate. But he found them one and all fallen in the blood and dust—all the host of them, like fishes that fishermen have drawn forth in the meshes of their net from the grey sea upon the curving beach, and they all lie heaped upon the sand, longing for the waves of the sea, and the bright sun takes away their life; even so now the wooers lay heaped upon each other. Then Odysseus of many wiles spoke to Telemachus:

"Telemachus, go call me the nurse Eurycleia, that I may tell her the word that is in my mind."

So he spoke, and Telemachus hearkened to his dear father, and shaking the door said to Eurycleia:

"Up and hither, aged wife, that hast charge of all our woman servants in the halls. Come, my father calls thee, that he may tell thee somewhat."

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Ὣς ἄρ' ἐφώνησεν, τῇ δ' ἄπτερος ἔπλετο μῦθος,
ὤϊξεν δὲ θύρας μεγάρων εὖ ναιεταόντων,
βῆ δ' ἴμεν· αὐτὰρ Τηλέμαχος πρόσθ' ἡγεμόνευεν.
εὗρεν ἔπειτ' Ὀδυσῆα μετὰ κταμένοισι νέκυσσιν,
αἵματι καὶ λύθρῳ πεπαλαγμένον ὥστε λέοντα,
ὅς ῥά τε βεβρωκὼς βοὸς ἔρχεται ἀγραύλοιο·
πᾶν δ' ἄρα οἱ στῆθός τε παρηϊά τ' ἀμφοτέρωθεν
αἱματόεντα πέλει, δεινὸς δ' εἰς ὦπα ἰδέσθαι·
ὣς Ὀδυσεὺς πεπάλακτο πόδας καὶ χεῖρας ὕπερθεν.
ἡ δ' ὡς οὖν νέκυάς τε καὶ ἄσπετον εἴσιδεν αἷμα,
ἴθυσέν ῥ' ὀλολύξαι, ἐπεὶ μέγα εἴσιδεν ἔργον·
ἀλλ' Ὀδυσεὺς κατέρυκε καὶ ἔσχεθεν ἱεμένην περ,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"Ἐν θυμῷ, γρηῦ, χαῖρε καὶ ἴσχεο μηδ' ὀλόλυζε·
οὐχ ὁσίη κταμένοισιν ἐπ' ἀνδράσιν εὐχετάασθαι.
τούσδε δὲ μοῖρ' ἐδάμασσε θεῶν καὶ σχέτλια ἔργα·
οὔ τινα γὰρ τίεσκον ἐπιχθονίων ἀνθρώπων,
οὐ κακὸν οὐδὲ μὲν ἐσθλόν, ὅτις σφέας εἰσαφίκοιτο·
τῷ καὶ ἀτασθαλίῃσιν ἀεικέα πότμον ἐπέσπον.
ἀλλ' ἄγε μοι σὺ γυναῖκας ἐνὶ μεγάροις κατίλεξον,
αἵ τέ μ' ἀτιμάζουσι καὶ αἳ νηλείτιδές εἰσιν."
Τὸν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·
"τοιγὰρ ἐγώ τοι, τέκνον, ἀληθείην καταλέξω.
πεντήκοντά τοί εἰσιν ἐνὶ μεγάροισι γυναῖκες
δμῳαί, τὰς μέν τ' ἔργα διδάξαμεν ἐργάζεσθαι,
εἴριά τε ξαίνειν καὶ δουλοσύνην ἀνέχεσθαι·
τάων δώδεκα πᾶσαι ἀναιδείης ἐπέβησαν,
οὔτ' ἐμὲ τίουσαι οὔτ' αὐτὴν Πηνελόπειαν.
Τηλέμαχος δὲ νέον μὲν ἀέξετο, οὐδέ ἑ μήτηρ

So he spoke, but her word remained unwinged; she opened the doors of the stately hall, and came forth, and Telemachus led the way before her. There she found Odysseus amid the bodies of the slain, all befouled with blood and filth, like a lion that comes from feeding on an ox of the farmstead, and all his breast and his cheeks on either side are stained with blood, and he is terrible to look upon; even so was Odysseus befouled, his feet and his hands above. But she, when she beheld the corpses and the great welter of blood, made ready to utter loud cries of joy, seeing what a deed had been wrought. But Odysseus stayed and checked her in her eagerness, and spoke and addressed her with winged words:

"In thine own heart rejoice, old dame, but refrain thyself and cry not out aloud: an unholy thing is it to boast over slain men. These men here has the fate of the gods destroyed and their own reckless deeds, for they honoured no one of men upon the earth, were he evil or good, whosoever came among them; wherefore by their wanton folly they brought on themselves a shameful death. But come, name thou over to me the women in the halls, which ones dishonour me and which are guiltless."

Then the dear nurse Eurycleia answered him: "Then verily, my child, will I tell thee all the truth. Fifty women servants hast thou in the halls, women that we have taught to do their work, to card the wool and bear the lot of slaves. Of these twelve in all have set their feet in the way of shamelessness, and regard not me nor Penelope herself. And Telemachus is but newly grown to manhood, and his

σημαίνειν εἴασκεν ἐπὶ δμῳῇσι γυναιξίν.
ἀλλ' ἄγ' ἐγὼν ἀναβᾶσ' ὑπερῴϊα σιγαλόεντα
εἴπω σῇ ἀλόχῳ, τῇ τις θεὸς ὕπνον ἐπῶρ[ο]ε."[1]
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Μή πω τήνδ' ἐπέγειρε· σὺ δ' ἐνθάδε εἰπὲ γυναιξὶν
ἐλθέμεν, αἵ περ πρόσθεν ἀεικέα μηχανόωντο."
Ὣς ἄρ' ἔφη, γρηῢς δὲ διὲκ μεγάροιο βεβήκει
ἀγγελέουσα γυναιξὶ καὶ ὀτρυνέουσα νέεσθαι.
αὐτὰρ ὁ Τηλέμαχον καὶ βουκόλον ἠδὲ συβώτην
εἰς ἓ καλεσσάμενος ἔπεα πτερόεντα προσηύδα·
"Ἄρχετε νῦν νέκυας φορέειν καὶ ἄνωχθε γυναῖκας·
αὐτὰρ ἔπειτα θρόνους περικαλλέας ἠδὲ τραπέζας
ὕδατι καὶ σπόγγοισι πολυτρήτοισι καθαίρειν.
αὐτὰρ ἐπὴν δὴ πάντα δόμον κατακοσμήσησθε,
δμῳὰς ἐξαγαγόντες ἐϋσταθέος μεγάροιο,
μεσσηγύς τε θόλου καὶ ἀμύμονος ἕρκεος αὐλῆς,
θεινέμεναι ξίφεσιν ταυυήκεσιν, εἰς ὅ κε πασέων
ψυχὰς ἐξαφέλησθε καὶ ἐκλελάθωντ' Ἀφροδίτης,
τὴν ἄρ' ὑπὸ μνηστῆρσιν ἔχον μίσγοντό τε λάθρῃ."
Ὣς ἔφαθ', αἱ δὲ γυναῖκες ἀολλέες ἦλθον ἅπασαι,
αἰὲν ὀλοφυρόμεναι, θαλερὸν κατὰ δάκρυ χέουσαι.
πρῶτα μὲν οὖν νέκυας φόρεον κατατεθνηῶτας,
κὰδ δ' ἄρ' ὑπ' αἰθούσῃ τίθεσαν εὐερκέος αὐλῆς,
ἀλλήλοισιν ἐρείδουσαι· σήμαινε δ' Ὀδυσσεὺς
αὐτὸς ἐπισπέρχων·[2] ταὶ δ' ἐκφόρεον καὶ ἀνάγκῃ.
αὐτὰρ ἔπειτα θρόνους περικαλλέας ἠδὲ τραπέζας
ὕδατι καὶ σπόγγοισι πολυτρήτοισι κάθαιρον.

[1] ἐπῶρσε: ἔχειε. [2] ἐπισπέρχων: ἐπιστείχων.

mother would not suffer him to rule over the women servants. But come, let me go up to the bright upper chamber and bear word to thy wife, on whom some god has sent sleep."

Then Odysseus of many wiles answered her, and said: "Wake her not yet, but do thou bid come hither the women, who in time past have contrived shameful deeds."

So he spoke, and the old dame went forth through the hall to bear tidings to the women, and bid them come; but Odysseus called to him Telemachus and the neatherd and the swineherd, and spoke to them winged words:

"Begin now to bear forth the dead bodies and bid the women help you, and thereafter cleanse the beautiful chairs and the tables with water and porous sponges. But when you have set all the house in order, lead the women forth from the well-built hall to a place between the dome [1] and the goodly fence of the court, and there strike them down with your long swords, until you take away the life from them all, and they forget the love which they had at the bidding of the wooers, when they lay with them in secret."

So he spoke, and the women came all in a throng, wailing terribly and shedding big tears. First they bore forth the bodies of the slain and set them down beneath the portico of the well-fenced court, propping them one against the other; and Odysseus himself gave them orders and hastened on the work, and they bore the bodies forth perforce. Then they cleansed the beautiful high seats and the tables with

[1] It is impossible to determine precisely what the θόλος was, save that it must have been some dome-like structure within the αὐλή.

αὐτὰρ Τηλέμαχος καὶ βουκόλος ἠδὲ συβώτης
λίστροισιν δάπεδον πύκα ποιητοῖο δόμοιο
ξῦον· ταὶ δ' ἐφόρεον δμῳαί, τίθεσαν δὲ θύραζε.
αὐτὰρ ἐπειδὴ πᾶν μέγαρον διεκοσμήσαντο,
δμῳὰς δ' ἐξαγαγόντες ἐϋσταθέος μεγάροιο,
μεσσηγύς τε θόλου καὶ ἀμύμονος ἕρκεος αὐλῆς,
εἴλεον ἐν στείνει, ὅθεν οὔ πως ἦεν ἀλύξαι.
τοῖσι δὲ Τηλέμαχος πεπνυμένος ἦρχ' ἀγορεύειν·
"Μὴ μὲν δὴ καθαρῷ θανάτῳ ἀπὸ θυμὸν ἑλοίμην
τάων, αἳ δὴ ἐμῇ κεφαλῇ κατ' ὀνείδεα χεῦαν
μητέρι θ' ἡμετέρῃ παρά τε μνηστῆρσιν ἴαυον."
Ὣς ἄρ' ἔφη, καὶ πεῖσμα νεὸς κυανοπρῴροιο
κίονος ἐξάψας μεγάλης περίβαλλε θόλοιο,
ὑψόσ' ἐπεντανύσας, μή τις ποσὶν οὐδας ἵκοιτο.
ὡς δ' ὅτ' ἂν ἢ κίχλαι τανυσίπτεροι ἠὲ πέλειαι
ἕρκει ἐνιπλήξωσι, τό θ' ἑστήκῃ ἐνὶ θάμνῳ,
αὐλιν ἐσιέμεναι, στυγερὸς δ' ὑπεδέξατο κοῖτος,
ὣς αἵ γ' ἑξείης κεφαλὰς ἔχον, ἀμφὶ δὲ πάσαις
δειρῇσι βρόχοι ἦσαν, ὅπως οἰκτιστα θάνοιεν.
ἤσπαιρον δὲ πόδεσσι μίνυνθά περ οὔ τι μάλα δήν.
Ἐκ δὲ Μελάνθιον ἦγον ἀνὰ πρόθυρόν τε καὶ αὐλήν·
τοῦ δ' ἀπὸ μὲν ῥῖνάς τε καὶ οὔατα νηλέϊ χαλκῷ
τάμνον, μήδεά τ' ἐξέρυσαν, κυσὶν ὠμὰ δάσασθαι,
χεῖράς τ' ἠδὲ πόδας κόπτον κεκοτηότι θυμῷ.
Οἱ μὲν ἔπειτ' ἀπονιψάμενοι χεῖράς τε πόδας τε
εἰς Ὀδυσῆα δόμονδε κίον, τετέλεστο δὲ ἔργον·
αὐτὰρ ὅ γε προσέειπε φίλην τροφὸν Εὐρύκλειαν·

water and porous sponges. But Telemachus and the neatherd and the swineherd scraped with hoes the floor of the well-built house, and the women bore the scrapings forth and threw them out of doors. But when they had set in order all the hall, they led the women forth from the well-built hall to a place between the dome and the goodly fence of the court, and shut them up in a narrow space, whence it was in no wise possible to escape. Then wise Telemachus was the first to speak to the others, saying :

" Let it be by no clean death that I take the lives of these women, who on my own head have poured reproaches and on my mother, and were wont to lie with the wooers."

So he spoke, and tied the cable of a dark-prowed ship to a great pillar and flung it round the dome, stretching it on high that none might reach the ground with her feet. And as when long-winged thrushes or doves fall into a snare that is set in a thicket, as they seek to reach their resting-place, and hateful is the bed that gives them welcome, even so the women held their heads in a row, and round the necks of all nooses were laid, that they might die most piteously. And they writhed a little while with their feet, but not long.

Then forth they led Melanthius through the doorway and the court, and cut off his nostrils and his ears with the pitiless bronze, and drew out his vitals for the dogs to eat raw, and cut off his hands and his feet in their furious wrath.

Thereafter they washed their hands and feet, and went into the house to Odysseus, and the work was done. But Odysseus said to the dear nurse

" Οἷσε θέειον, γρηΰ, κακῶν ἄκος, οἷσε δέ μοι πῦρ,
ὄφρα θεειώσω μέγαρον· σὺ δὲ Πηνελόπειαν
ἐλθεῖν ἐνθάδ' ἄνωχθι σὺν ἀμφιπόλοισι γυναιξί·
πάσας δ' ὄτρυνον δμῳὰς κατὰ δῶμα νέεσθαι."
Τὸν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια· 48
" Ναὶ δὴ ταῦτά γε, τέκνον ἐμόν, κατὰ μοῖραν ἔειπες.
ἀλλ' ἄγε τοι χλαῖνάν τε χιτῶνά τε εἵματ' ἐνείκω,
μηδ' οὕτω ῥάκεσιν πεπυκασμένος εὐρέας ὤμους
ἕσταθ' ἐνὶ μεγάροισι· νεμεσσητὸν δέ κεν εἴη."
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύ
" Πῦρ νῦν μοι πρώτιστον ἐνὶ μεγάροισι γενέσθω." 49
Ὣς ἔφατ', οὐδ' ἀπίθησε φίλη τροφὸς[1] Εὐρύκλεια,
ἤνεικεν δ' ἄρα πῦρ καὶ θήϊον· αὐτὰρ Ὀδυσσεὺς
εὖ διεθείωσεν μέγαρον καὶ δῶμα καὶ αὐλήν.
Γρηὺς δ' αὖτ' ἀπέβη διὰ δώματα κάλ' Ὀδυσῆος 49
ἀγγελέουσα γυναιξὶ καὶ ὀτρυνέουσα νέεσθαι·
αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι.
αἱ μὲν ἄρ' ἀμφεχέοντο καὶ ἠσπάζοντ' Ὀδυσῆα,
καὶ κύνεον ἀγαπαζόμεναι κεφαλήν τε καὶ ὤμους
χειράς τ' αἰνύμεναι· τὸν δὲ γλυκὺς ἵμερος ἧρει 50
κλαυθμοῦ καὶ στοναχῆς, γίγνωσκε δ' ἄρα φρεσὶ πάσα

[1] φίλη τρόφος : περίφρων.

Eurycleia: "Bring sulphur, old dame, to cleanse from pollution, and bring me fire, that I may purge the hall; and do thou bid Penelope come hither with her handmaidens, and order all the women in the house to come."

Then the dear nurse Eurycleia answered him: "Yea, all this, my child, hast thou spoken aright. But come, let me bring thee a cloak and a tunic for raiment, and do not thou stand thus in the halls with thy broad shoulders wrapped in rags; that were a cause for blame."

Then Odysseus of many wiles answered her: "First of all let a fire now be made me in the hall."

So he spoke, and the dear nurse Eurycleia did not disobey, but brought fire and sulphur; but Odysseus throughly purged the hall and the house and the court.

Then the old dame went back through the fair house of Odysseus to bear tidings to the women and bid them come; and they came forth from their hall with torches in their hands. They thronged about Odysseus and embraced him, and clasped and kissed his head and shoulders and his hands in loving welcome; and a sweet longing seized him to weep and wail, for in his heart he knew them all.

## Ψ

Γρηὺς δ' εἰς ὑπερῷ' ἀνεβήσετο καγχαλόωσα,
δεσποίνῃ ἐρέουσα φίλον πόσιν ἔνδον ἐόντα·
γούνατα δ' ἐρρώσαντο, πόδες δ' ὑπερικταίνοντο.
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν·
"Ἔγρεο, Πηνελόπεια, φίλον τέκος, ὄφρα ἴδηαι
ὀφθαλμοῖσι τεοῖσι τά τ' ἔλδεαι ἤματα πάντα.
ἦλθ' Ὀδυσεὺς καὶ οἶκον ἱκάνεται, ὀψέ περ ἐλθών.
μνηστῆρας δ' ἔκτεινεν ἀγήνορας, οἵ θ' ἑὸν οἶκον
κήδεσκον καὶ κτήματ' ἔδον βιόωντό τε παῖδα."
Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
"Μαῖα φίλη, μάργην σε θεοὶ θέσαν, οἵ τε δύνανται
ἄφρονα ποιῆσαι καὶ ἐπίφρονά περ μάλ' ἐόντα,
καί τε χαλιφρονέοντα σαοφροσύνης ἐπέβησαν·
οἵ σέ περ ἔβλαψαν· πρὶν δὲ φρένας αἰσίμη ἦσθα.
τίπτε με λωβεύεις πολυπενθέα θυμὸν ἔχουσαν
ταῦτα παρὲξ ἐρέουσα καὶ ἐξ ὕπνου μ' ἀνεγείρεις
ἡδέος, ὅς μ' ἐπέδησε φίλα βλέφαρ' ἀμφικαλύψας;
οὐ γάρ πω τοιόνδε κατέδραθον, ἐξ οὗ Ὀδυσσεὺς
ᾤχετ' ἐποψόμενος Κακοΐλιον οὐκ ὀνομαστήν.
ἀλλ' ἄγε νῦν κατάβηθι καὶ ἂψ ἔρχευ μέγαρόνδε.
εἰ γάρ τίς μ' ἄλλη γε γυναικῶν, αἵ μοι ἔασι,

# BOOK XXIII

Then the old dame went up to the upper chamber, laughing aloud, to tell her mistress that her dear husband was in the house. Her knees moved nimbly, but her feet stumbled beneath her;[1] and she stood above her lady's head, and spoke to her, and said:

"Awake, Penelope, dear child, that with thine own eyes thou mayest see what thou desirest all thy days. Odysseus is here, and has come home, late though his coming has been, and has slain the proud wooers who vexed his house, and devoured his substance, and oppressed his son."

Then wise Penelope answered her: "Dear nurse, the gods have made thee mad, they who can make foolish even one who is full wise, and set the simple-minded in the paths of understanding; it is they that have marred thy wits, though heretofore thou wast sound of mind. Why dost thou mock me, who have a heart full of sorrow, to tell me this wild tale, and dost rouse me out of slumber, the sweet slumber that bound me and enfolded my eyelids? For never yet have I slept so sound since the day when Odysseus went forth to see evil Ilios that should not be named. Nay come now, go down and back to the women's hall, for if any other of the women that are

[1] The meaning of *ὑπερικταίνομαι* has to be inferred from the context. The poet means apparently to mark at once the eager impulse of the old woman and the feebleness of age. I assume that the first element in the word is *ὑπό*, not *ὑπέρ*.

ταῦτ' ἐλθοῦσ' ἤγγειλε καὶ ἐξ ὕπνου ἀνέγειρεν,
τῷ κε τάχα στυγερῶς μιν ἐγὼν ἀπέπεμψα νέεσθαι
αὖτις ἔσω μέγαρον· σὲ δὲ τοῦτό γε γῆρας ὀνήσει."

Τὴν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·
" Οὔ τί σε λωβεύω, τέκνον φίλον, ἀλλ' ἔτυμόν τοι
ἦλθ' Ὀδυσεὺς καὶ οἶκον ἱκάνεται, ὡς ἀγορεύω,
ὁ ξεῖνος, τὸν πάντες ἀτίμων ἐν μεγάροισι.
Τηλέμαχος δ' ἄρα μιν πάλαι ᾔδεεν ἔνδον ἐόντα,
ἀλλὰ σαοφροσύνῃσι νοήματα πατρὸς ἔκευθεν,
ὄφρ' ἀνδρῶν τίσαιτο βίην ὑπερηνορεόντων."

Ὣς ἔφαθ', ἡ δ' ἐχάρη καὶ ἀπὸ λέκτροιο θοροῦσα
γρηῒ περιπλέχθη, βλεφάρων δ' ἀπὸ δάκρυον ἦκεν·
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·

" Εἰ δ' ἄγε δή μοι, μαῖα φίλη, νημερτὲς ἐνίσπες,
εἰ ἐτεὸν δὴ οἶκον ἱκάνεται, ὡς ἀγορεύεις,
ὅππως δὴ μνηστῆρσιν ἀναιδέσι χεῖρας ἐφῆκε
μοῦνος ἐών, οἱ δ' αἰὲν ἀολλέες ἔνδον ἔμιμνον."

Τὴν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·
" Οὐκ ἴδον, οὐ πυθόμην, ἀλλὰ στόνον οἷον ἄκουσα
κτεινομένων· ἡμεῖς δὲ μυχῷ θαλάμων εὐπήκτων
ἥμεθ' ἀτυζόμεναι, σανίδες δ' ἔχον εὖ ἀραρυῖαι,
πρίν γ' ὅτε δή με σὸς υἱὸς ἀπὸ μεγάροιο κάλεσσε
Τηλέμαχος· τὸν γάρ ῥα πατὴρ προέηκε καλέσσαι.
εὗρον ἔπειτ' Ὀδυσῆα μετὰ κταμένοισι νέκυσσιν
ἑσταότ'· οἱ δέ μιν ἀμφί, κραταίπεδον οὖδας ἔχοντες,
κεῖατ' ἐπ' ἀλλήλοισιν· ἰδοῦσά κε θυμὸν ἰάνθης.

mine had come and told me this, and had roused me out of sleep, straightway would I have sent her back in sorry wise to return again to the hall, but to thee old age shall bring this profit."

Then the dear nurse Eurycleia answered her: "I mock thee not, dear child, but in very truth Odysseus is here, and has come home, even as I tell thee. He is that stranger to whom all men did dishonour in the halls. But Telemachus long ago knew that he was here, yet in his prudence he hid the purpose of his father, till he should take vengeance on the violence of overweening men."

So she spoke, and Penelope was glad, and she leapt from her bed and flung her arms about the old woman and let the tears fall from her eyelids; and she spoke, and addressed her with winged words:

"Come now, dear nurse, I pray thee tell me truly, if verily he has come home, as thou sayest, how he put forth his hands upon the shameless wooers, all alone as he was, while they remained always in a body in the house."

Then the dear nurse Eurycleia answered her: "I saw not, I asked not; only I heard the groaning of men that were being slain. As for us women, we sat terror-stricken in the innermost part of our well-built chambers, and the close-fitting doors shut us in, until the hour when thy son Telemachus called me from the hall, for his father had sent him forth to call me. Then I found Odysseus standing among the bodies of the slain, and they, stretched all around him on the hard floor, lay one upon the other; the sight would have warmed thy heart with cheer.[1]

[1] The spurious line 48, *αἵματι καὶ λύθρῳ πεπαλαγμένον ὥς τε λέοντα* (= xxii. 402), has been omitted in translating.

νῦν δ' οἱ μὲν δὴ πάντες ἐπ' αὐλείῃσι θύρῃσιν
ἀθρόοι, αὐτὰρ ὁ δῶμα θεειοῦται περικαλλές,
πῦρ μέγα κηάμενος· σὲ δέ με προέηκε καλέσσαι.
ἀλλ' ἕπευ, ὄφρα σφῶϊν ἐϋφροσύνης ἐπιβῆτον
ἀμφοτέρω φίλον ἦτορ, ἐπεὶ κακὰ πολλὰ πέποσθε.
νῦν δ' ἤδη τόδε μακρὸν ἐέλδωρ ἐκτετέλεσται·
ἦλθε μὲν αὐτὸς ζωὸς ἐφέστιος, εὗρε δὲ καὶ σὲ
καὶ παῖδ' ἐν μεγάροισι· κακῶς δ' οἵ πέρ μιν ἔρεζον
μνηστῆρες, τοὺς πάντας ἐτίσατο ᾧ ἐνὶ οἴκῳ."

Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
"Μαῖα φίλη, μή πω μέγ' ἐπεύχεο καγχαλόωσα.
οἶσθα γὰρ ὥς κ' ἀσπαστὸς ἐνὶ μεγάροισι φανείη
πᾶσι, μάλιστα δ' ἐμοί τε καὶ υἱέϊ, τὸν τεκόμεσθα·
ἀλλ' οὐκ ἔσθ' ὅδε μῦθος ἐτήτυμος, ὡς ἀγορεύεις,
ἀλλά τις ἀθανάτων κτεῖνε μνηστῆρας ἀγαυούς,
ὕβριν ἀγασσάμενος θυμαλγέα καὶ κακὰ ἔργα.
οὔ τινα γὰρ τίεσκον ἐπιχθονίων ἀνθρώπων,
οὐ κακὸν οὐδὲ μὲν ἐσθλόν, ὅτις σφέας εἰσαφίκοιτο·
τῷ δι' ἀτασθαλίας ἔπαθον κακόν· αὐτὰρ Ὀδυσσεὺς
ὤλεσε τηλοῦ νόστον Ἀχαιΐδος, ὤλετο δ' αὐτός."

Τὴν δ' ἠμείβετ' ἔπειτα φίλη τροφὸς Εὐρύκλεια·
"Τέκνον ἐμόν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων,
ἣ πόσιν ἔνδον ἐόντα παρ' ἐσχάρῃ οὔ ποτ' ἔφησθα
οἴκαδ' ἐλεύσεσθαι· θυμὸς δέ τοι αἰὲν ἄπιστος.
ἀλλ' ἄγε τοι καὶ σῆμα ἀριφραδὲς ἄλλο τι εἴπω,
οὐλήν, τήν ποτέ μιν σῦς ἤλασε λευκῷ ὀδόντι.
τὴν ἀπονίζουσα φρασάμην, ἔθελον δὲ σοὶ αὐτῇ
εἰπέμεν· ἀλλά με κεῖνος ἑλὼν ἐπὶ μάστακα χερσὶν

And now the bodies are all gathered together at the gates of the court, but he is purging the fair house with sulphur, and has kindled a great fire, and sent me forth to call thee. Nay, come with me, that the hearts of you two may enter into joy, for you have suffered many woes. But now at length has this thy long desire been fulfilled: he has come himself, alive to his own hearth, and he has found both thee and his son in the halls; while as for those, even the wooers, who wrought him evil, on them has he taken vengeance one and all in his house."

Then wise Penelope answered her: "Dear nurse, boast not yet loudly over them with laughter. Thou knowest how welcome the sight of him in the halls would be to all, but above all to me and to his son, born of us two. But this is no true tale, as thou tellest it; nay, some one of the immortals has slain the lordly wooers in wrath at their grievous insolence and their evil deeds. For they honoured no one among men upon the earth, were he evil or good, whosoever came among them; therefore it is through their own wanton folly that they have suffered evil. But Odysseus far away has lost his return to the land of Achaea, and is lost himself."

Then the dear nurse Eurycleia answered her: "My child, what a word has escaped the barrier of thy teeth, in that thou saidst that thy husband, who even now is here, at his own hearth, would never more return! Thy heart is ever unbelieving. Nay come, I will tell thee a manifest sign besides, even the scar of the wound which long ago the boar dealt him with his white tusk. This I marked while I washed his feet, and was fain to tell it to thee as well, but he laid his hand upon my mouth, and in

οὐκ ἔα εἰπέμεναι πολυϊδρείῃσι[1] νόοιο.
ἀλλ' ἔπευ· αὐτὰρ ἐγὼν ἐμέθεν περιδώσομαι αὐτῆς,
αἴ κέν σ' ἐξαπάφω, κτεῖναί μ' οἰκτίστῳ ὀλέθρῳ."
Τὴν δ' ἠμείβετ' ἔπειτα περίφρων Πηνελόπεια·
"Μαῖα φίλη, χαλεπόν σε θεῶν αἰειγενετάων
δήνεα εἴρυσθαι, μάλα περ πολύϊδριν ἐοῦσαν.
ἀλλ' ἔμπης ἴομεν μετὰ παῖδ' ἐμόν, ὄφρα ἴδωμαι
ἄνδρας μνηστῆρας τεθνηότας, ἠδ' ὃς ἔπεφνεν."
Ὣς φαμένη κατέβαιν' ὑπερῴϊα· πολλὰ δέ οἱ κῆρ
ὥρμαιν', ἢ ἀπάνευθε φίλον πόσιν ἐξερεείνοι,
ἢ παρστᾶσα κύσειε κάρη καὶ χεῖρε λαβοῦσα.
ἡ δ' ἐπεὶ εἰσῆλθεν καὶ ὑπέρβη λάϊνον οὐδόν,
ἕζετ' ἔπειτ' Ὀδυσῆος ἐναντίη, ἐν πυρὸς αὐγῇ,
τοίχου τοῦ ἑτέρου· ὁ δ' ἄρα πρὸς κίονα μακρὴν
ἧστο κάτω ὁρόων, ποτιδέγμενος εἴ τί μιν εἴποι
ἰφθίμη παράκοιτις, ἐπεὶ ἴδεν ὀφθαλμοῖσιν.
ἡ δ' ἄνεω δὴν ἧστο, τάφος δέ οἱ ἦτορ ἵκανεν·
ὄψει δ' ἄλλοτε μέν μιν ἐνωπαδίως ἐσίδεσκεν,
ἄλλοτε δ' ἀγνώσασκε κακὰ χροῒ εἵματ' ἔχοντα.
Τηλέμαχος δ' ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
"Μῆτερ ἐμή, δύσμητερ, ἀπηνέα θυμὸν ἔχουσα,
τίφθ' οὕτω πατρὸς νοσφίζεαι, οὐδὲ παρ' αὐτὸν
ἑζομένη μύθοισιν ἀνείρεαι οὐδὲ μεταλλᾷς;
οὐ μέν κ' ἄλλη γ' ὧδε γυνὴ τετληότι θυμῷ
ἀνδρὸς ἀφεσταίη, ὅς οἱ κακὰ πολλὰ μογήσας
ἔλθοι ἐεικοστῷ ἔτεϊ ἐς πατρίδα γαῖαν·
σοὶ δ' αἰεὶ κραδίη στερεωτέρη ἐστὶ λίθοιο."

[1] πολυϊδρείῃσι: πολυκερδείῃσι.

the great wisdom of his heart would not suffer me to speak. So come with me; but I will set my very life at stake that, if I deceive thee, thou shouldest slay me by a most pitiful death."

Then wise Penelope answered her: "Dear nurse, it is hard for thee to comprehend the counsels of the gods that are forever, how wise soever thou art. Nevertheless let us go to my son, that I may see the wooers dead and him that slew them."

So saying, she went down from the upper chamber, and much her heart pondered whether she should stand aloof and question her dear husband, or whether she should go up to him, and clasp and kiss his head and hands. But when she had come in and had passed over the stone threshold, she sat down opposite Odysseus in the light of the fire beside the further wall; but he was sitting by a tall pillar, looking down, and waiting to see whether his noble wife would say aught to him, when her eyes beheld him. Howbeit she sat long in silence, and amazement came upon her soul; and now with her eyes she would look full upon his face, and now again she would fail to know him, for that he had upon him mean raiment. But Telemachus rebuked her, and spoke, and addressed her:

"My mother, cruel mother, that hast an unyielding heart, why dost thou thus hold aloof from my father, and dost not sit by his side and ask and question him? No other woman would harden her heart as thou dost, and stand aloof from her husband, who after many grievous toils had come back to her in the twentieth year to his native land: but thy heart is ever harder than stone."

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
"Τέκνον ἐμόν, θυμός μοι ἐνὶ στήθεσσι τέθηπεν,
οὐδέ τι προσφάσθαι δύναμαι ἔπος οὐδ' ἐρέεσθαι
οὐδ' εἰς ὦπα ἰδέσθαι ἐναντίον. εἰ δ' ἐτεὸν δὴ
ἔστ' Ὀδυσεὺς καὶ οἶκον ἱκάνεται, ἢ μάλα νῶϊ
γνωσόμεθ' ἀλλήλων καὶ λώϊον· ἔστι γὰρ ἡμῖν
σήμαθ', ἃ δὴ καὶ νῶϊ κεκρυμμένα ἴδμεν ἀπ' ἄλλων."
Ὣς φάτο, μείδησεν δὲ πολύτλας δῖος Ὀδυσσεύς,
αἶψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα·
"Τηλέμαχ', ἦ τοι μητέρ' ἐνὶ μεγάροισιν ἔασον
πειράζειν ἐμέθεν· τάχα δὲ φράσεται καὶ ἄρειον.
νῦν δ' ὅττι ῥυπόω, κακὰ δὲ χροῒ εἵματα εἶμαι,
τοὔνεκ' ἀτιμάζει με καὶ οὔ πω φησὶ τὸν εἶναι.
ἡμεῖς δὲ φραζώμεθ' ὅπως ὄχ' ἄριστα γένηται.
καὶ γάρ τίς θ' ἕνα φῶτα κατακτείνας ἐνὶ δήμῳ,
ᾧ μὴ πολλοὶ ἔωσιν ἀοσσητῆρες ὀπίσσω,
φεύγει πηούς τε προλιπὼν καὶ πατρίδα γαῖαν·
ἡμεῖς δ' ἕρμα πόληος ἀπέκταμεν, οἳ μέγ' ἄριστοι
κούρων εἰν Ἰθάκῃ· τὰ δέ σε φράζεσθαι ἄνωγα."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Αὐτὸς ταῦτά γε λεῦσσε, πάτερ φίλε· σὴν γὰρ ἀρίστην
μῆτιν ἔπ' ἀνθρώπους φάσ' ἔμμεναι, οὐδέ κέ τίς τοι
ἄλλος ἀνὴρ ἐρίσειε καταθνητῶν ἀνθρώπων.
ἡμεῖς δ' ἐμμεμαῶτες ἅμ' ἑψόμεθ', οὐδέ τί φημι
ἀλκῆς δευήσεσθαι, ὅση δύναμίς γε πάρεστιν."[1]
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Τοιγὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα.
πρῶτα μὲν ἅρ λούσασθε καὶ ἀμφιέσασθε χιτῶνας,
δμῳὰς δ' ἐν μεγάροισιν ἀνώγετε εἵμαθ' ἑλέσθαι·
αὐτὰρ θεῖος ἀοιδὸς ἔχων φόρμιγγα λίγειαν

[1] Lines 127–8 are omitted in many MSS.

Then wise Penelope answered him: "My child, the heart in my breast is lost in wonder, and I have no power to speak at all, nor to ask a question, nor to look him in the face. But if in very truth he is Odysseus, and has come home, we two shall surely know one another more certainly; for we have signs which we two alone know, signs hidden from others."

So she spoke, and the much-enduring, goodly Odysseus smiled, and straightway spoke to Telemachus winged words:

"Telemachus, suffer now thy mother to test me in the halls; presently shall she win more certain knowledge. But now because I am foul, and am clad about my body in mean clothing, she scorns me, and will not yet admit that I am he. But for us, let us take thought how all may be the very best. For whoso has slain but one man in a land, even though it be a man that leaves not many behind to avenge him, he goes into exile, and leaves his kindred and his native land; but we have slain those who were the very stay of the city, far the noblest of the youths of Ithaca. Of this I bid thee take thought."

Then wise Telemachus answered him: "Do thou thyself look to this, dear father; for thy counsel, they say, is the best among men, nor could any other of mortal men vie with thee. As for us, we will follow with thee eagerly, nor methinks shall we be wanting in valour, so far as we have strength."

Then Odysseus of many wiles answered him and said: "Then will I tell thee what seems to me to be the best way. First bathe yourselves, and put on your tunics, and bid the handmaids in the halls to take their raiment. But let the divine minstrel with his clear-toned lyre in hand be our leader in

ἡμῖν ἡγείσθω φιλοπαίγμονος ὀρχηθμοῖο,
ὥς κέν τις φαίη γάμον ἔμμεναι ἐκτὸς ἀκούων,
ἢ ἀν' ὁδὸν στείχων, ἢ οἳ περιναιετάουσι·
μὴ πρόσθε κλέος εὐρὺ φόνου κατὰ ἄστυ γένηται
ἀνδρῶν μνηστήρων, πρίν γ' ἡμέας ἐλθέμεν ἔξω
ἀγρὸν ἐς ἡμέτερον πολυδένδρεον· ἔνθα δ' ἔπειτα
φρασσόμεθ' ὅττι κε κέρδος Ὀλύμπιος ἐγγυαλίξῃ."
Ὣς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο.
πρῶτα μὲν οὖν λούσαντο καὶ ἀμφιέσαντο χιτῶνας,
ὅπλισθεν δὲ γυναῖκες· ὁ δ' εἵλετο θεῖος ἀοιδὸς
φόρμιγγα γλαφυρήν, ἐν δέ σφισιν ἵμερον ὦρσε
μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο.
τοῖσιν δὲ μέγα δῶμα περιστεναχίζετο ποσσὶν
ἀνδρῶν παιζόντων καλλιζώνων τε γυναικῶν.
ὧδε δέ τις εἴπεσκε δόμων ἔκτοσθεν ἀκούων·
"Ἦ μάλα δή τις ἔγημε πολυμνήστην βασίλειαν·
σχετλίη, οὐδ' ἔτλη πόσιος οὗ κουριδίοιο
εἴρυσθαι μέγα δῶμα διαμπερές, ἦος ἵκοιτο."
Ὣς ἄρα τις εἴπεσκε, τὰ δ' οὐκ ἴσαν ὡς ἐτέτυκτο.
αὐτὰρ Ὀδυσσῆα μεγαλήτορα ᾧ ἐνὶ οἴκῳ
Εὐρυνόμη ταμίη λοῦσεν καὶ χρῖσεν ἐλαίῳ,
ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἠδὲ χιτῶνα·
αὐτὰρ κὰκ κεφαλῆς κάλλος πολὺ χεῦεν Ἀθήνη
μείζονά τ' εἰσιδέειν καὶ πάσσονα· κὰδ δὲ κάρητος
οὔλας ἧκε κόμας, ὑακινθίνῳ ἄνθει ὁμοίας.
ὡς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνὴρ
ἴδρις, ὃν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη
τέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει·
ὣς μὲν τῷ περίχευε χάριν κεφαλῇ τε καὶ ὤμοις.

the gladsome dance, that any man who hears the sound from without, whether a passer-by or one of those who dwell around, may say that it is a wedding feast; and so the rumour of the slaying of the wooers shall not be spread abroad throughout the city before we go forth to our well-wooded farm. There shall we afterwards devise whatever advantage the Olympian may vouchsafe us."

So he spoke, and they all readily hearkened and obeyed. First they bathed and put on their tunics, and the women arrayed themselves, and the divine minstrel took the hollow lyre and aroused in them the desire of sweet song and goodly dance. So the great hall resounded all about with the tread of dancing men and of fair-girdled women; and thus would one speak who heard the noise from without the house:

"Aye, verily some one has wedded the queen wooed of many. Cruel she was, nor had she the heart to keep the great house of her wedded husband to the end, even till he should come."

So they would say, but they knew not how these things were. Meanwhile the house-wife Eurynome bathed the great-hearted Odysseus in his house, and anointed him with oil, and cast about him a fair cloak and a tunic; and over his head Athene shed abundant beauty, making him taller to look upon and mightier, and from his head she made locks to flow in curls like the hyacinth flower. And as when a man overlays silver with gold, a cunning workman whom Hephaestus and Pallas Athene have taught all manner of craft, and full of grace is the work he produces, even so the goddess shed grace on his head and shoulders, and forth from the bath he

ἐκ δ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοῖος·
ἆψ δ' αὖτις κατ' ἄρ' ἕζετ' ἐπὶ θρόνου ἔνθεν ἀνέστη,
ἀντίον ἧς ἀλόχου, καί μιν πρὸς μῦθον ἔειπε·
"Δαιμονίη, περί σοί γε γυναικῶν θηλυτεράων
κῆρ ἀτέραμνον ἔθηκαν Ὀλύμπια δώματ' ἔχοντες·
οὐ μέν κ' ἄλλη γ' ὧδε γυνὴ τετληότι θυμῷ
ἀνδρὸς ἀφεσταίη, ὅς οἱ κακὰ πολλὰ μογήσας
ἔλθοι ἐεικοστῷ ἔτεϊ ἐς πατρίδα γαῖαν.
ἀλλ' ἄγε μοι, μαῖα, στόρεσον λέχος, ὄφρα καὶ αὐτὸς
λέξομαι· ἦ γὰρ τῇ γε σιδήρεον ἐν φρεσὶ ἦτορ."
Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
"Δαιμόνι', οὔτ' ἄρ τι μεγαλίζομαι οὔτ' ἀθερίζω
οὔτε λίην ἄγαμαι, μάλα δ' εὖ οἶδ' οἷος ἔησθα
ἐξ Ἰθάκης ἐπὶ νηὸς ἰὼν δολιχηρέτμοιο.
ἀλλ' ἄγε οἱ στόρεσον πυκινὸν λέχος, Εὐρύκλεια,
ἐκτὸς ἐϋσταθέος θαλάμου, τόν ῥ' αὐτὸς ἐποίει·
ἔνθα οἱ ἐκθεῖσαι πυκινὸν λέχος ἐμβάλετ' εὐνήν,
κώεα καὶ χλαίνας καὶ ῥήγεα σιγαλόεντα."
Ὣς ἄρ' ἔφη πόσιος πειρωμένη· αὐτὰρ Ὀδυσσεὺς
ὀχθήσας ἄλοχον προσεφώνεε κεδνὰ ἰδυῖαν·
"Ὤ γύναι, ἦ μάλα τοῦτο ἔπος θυμαλγὲς ἔειπες·
τίς δέ μοι ἄλλοσε θῆκε λέχος; χαλεπὸν δέ κεν εἴη
καὶ μάλ' ἐπισταμένῳ, ὅτε μὴ θεὸς αὐτὸς ἐπελθὼν
ῥηϊδίως ἐθέλων θείη ἄλλῃ ἐνὶ χώρῃ.
ἀνδρῶν δ' οὔ κέν τις ζωὸς βροτός, οὐδὲ μάλ' ἡβῶν,[1]
ῥεῖα μετοχλίσσειεν, ἐπεὶ μέγα σῆμα τέτυκται
ἐν λέχει ἀσκητῷ· τὸ δ' ἐγὼ κάμον οὐδέ τις ἄλλος.
θάμνος ἔφυ τανύφυλλος ἐλαίης ἕρκεος ἐντός,
ἀκμηνὸς θαλέθων· πάχετος δ' ἦν ἠΰτε κίων.

[1] οὐδὲ μάλ' ἡβῶν : οὐδὲ γυναικῶν.

came, in form like unto the immortals. Then he sat down again on the chair from which he had risen, opposite his wife; and he spoke to her and said:

"Strange lady! to thee beyond all women have the dwellers on Olympus given a heart that cannot be softened. No other woman would harden her heart as thou dost, and stand aloof from her husband who after many grievous toils had come to her in the twentieth year to his native land. Nay come, nurse, strew me a couch, that all alone I may lay me down, for verily the heart in her breast is of iron."

Then wise Penelope answered him: "Strange sir, I am neither in any wise proud, nor do I scorn thee, nor yet am I too greatly amazed, but right well do I know what manner of man thou wast, when thou wentest forth from Ithaca on thy long-oared ship. Yet come, Eurycleia, strew for him the stout bedstead outside the well-built bridal chamber which he made himself. Thither do ye bring for him the stout bedstead, and cast upon it bedding, fleeces and cloaks and bright coverlets."

So she spoke, and made trial of her husband. But Odysseus, in a burst of anger, spoke to his true-hearted wife, and said: "Woman, truly this is a bitter word that thou hast spoken. Who has set my bed elsewhere? Hard would it be for one, though never so skilled, unless a god himself should come and easily by his will set it in another place. But of men there is no mortal that lives, be he never so young and strong, who could easily pry it from its place, for a great token is wrought in the fashioned bed, and it was I that built it and none other. A bush of long-leafed olive was growing within the court, strong and vigorous, and in girth it was

τῷ δ' ἐγὼ ἀμφιβαλὼν θάλαμον δέμον, ὄφρ' ἐτέλεσσα,
πυκνῇσιν λιθάδεσσι, καὶ εὖ καθύπερθεν ἔρεψα,
κολλητὰς δ' ἐπέθηκα θύρας, πυκινῶς ἀραρυίας.
καὶ τότ' ἔπειτ' ἀπέκοψα κόμην τανυφύλλου ἐλαίης,
κορμὸν δ' ἐκ ῥίζης προταμὼν ἀμφέξεσα χαλκῷ
εὖ καὶ ἐπισταμένως, καὶ ἐπὶ στάθμην ἴθυνα,
ἑρμῖν' ἀσκήσας, τέτρηνα δὲ πάντα τερέτρῳ.
ἐκ δὲ τοῦ ἀρχόμενος λέχος ἔξεον, ὄφρ' ἐτέλεσσα,
δαιδάλλων χρυσῷ τε καὶ ἀργύρῳ ἠδ' ἐλέφαντι·
ἐκ δ' ἐτάνυσσα ἱμάντα βοὸς φοίνικι φαεινόν.[1]
ῥῦτω τοι τόδε σῆμα πιφαύσκομαι· οὐδέ τι οἶδα,
ἤ μοι ἔτ' ἔμπεδόν ἐστι, γύναι, λέχος, ἦέ τις ἤδη
ἀνδρῶν ἄλλοσε θῆκε, τομὼν ὕπο πυθμέν' ἐλαίης."
Ὣς φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ,
σήματ' ἀναγνούσῃ τά οἱ ἔμπεδα πέφραδ' Ὀδυσσεύς·
δακρύσασα δ' ἔπειτ' ἰθὺς δράμεν, ἀμφὶ δὲ χεῖρας
δειρῇ βάλλ' Ὀδυσῆϊ, κάρη δ' ἔκυσ' ἠδὲ προσηύδα·
"Μή μοι, Ὀδυσσεῦ, σκύζεν, ἐπεὶ τά περ ἄλλα μάλιστα
ἀνθρώπων πέπνυσο· θεοὶ δ' ὤπαζον ὀϊζύν,
οἳ νῶϊν ἀγάσαντο παρ' ἀλλήλοισι μένοντε
ἦβης ταρπῆναι καὶ γήραος οὐδὸν ἱκέσθαι.
αὐτὰρ μὴ νῦν μοι τόδε χώεο μηδὲ νεμέσσα,
οὕνεκά σ' οὐ τὸ πρῶτον, ἐπεὶ ἴδον, ὧδ' ἀγάπησα.
αἰεὶ γάρ μοι θυμὸς ἐνὶ στήθεσσι φίλοισιν
ἐρρίγει μή τίς με βροτῶν ἀπάφοιτο ἔπεσσιν
ἐλθών· πολλοὶ γὰρ κακὰ κέρδεα βουλεύουσιν.
οὐδέ κεν Ἀργείη Ἑλένη, Διὸς ἐκγεγαυῖα,

[1] φοίνικι φαεινόν : ἶφι κταμένοιο.

like a pillar. Round about this I built my chamber, till I had finished it, with close-set stones, and I roofed it over well, and added to it jointed doors, close-fitting. Thereafter I cut away the leafy branches of the long-leafed olive, and, trimming the trunk from the root, I smoothed it around with the adze well and cunningly, and made it straight to the line, thus fashioning the bed-post; and I bored it all with the augur. Beginning with this I hewed out my bed, till I had finished it, inlaying it with gold and silver and ivory, and I stretched on it a thong of ox-hide, bright with purple. Thus do I declare to thee this token; but I know not, woman, whether my bedstead is still fast in its place, or whether by now some man has cut from beneath the olive stump, and set the bedstead elsewhere."

So he spoke, and her knees were loosened where she sat, and her heart melted, as she knew the sure tokens which Odysseus told her. Then with a burst of tears she ran straight toward him, and flung her arms about the neck of Odysseus, and kissed his head, and spoke, saying:

"Be not vexed with me, Odysseus, for in all else thou wast ever the wisest of men. It is the gods that gave us sorrow, the gods who begrudged that we two should remain with each other and enjoy our youth, and come to the threshold of old age. But be not now wroth with me for this, nor full of indignation, because at the first, when I saw thee, I did not thus give thee welcome. For always the heart in my breast was full of dread, lest some man should come and beguile me with his words; for there are many that plan devices of evil. Nay, even Argive Helen, daughter of Zeus, would not have lain in love

ἰνδρὶ παρ' ἀλλοδαπῷ ἐμίγη φιλότητι καὶ εὐνῇ,
εἰ ἤδη ὅ μιν αὖτις ἀρήϊοι υἷες Ἀχαιῶν
ἀξέμεναι οἰκόνδε φίλην ἐς πατρίδ' ἔμελλον.
τὴν δ' ἢ τοι ῥέξαι θεὸς ὥρορεν ἔργον ἀεικές·
τὴν δ' ἄτην οὐ πρόσθεν ἐῷ ἐγκάτθετο θυμῷ
λυγρήν, ἐξ ἧς πρῶτα καὶ ἡμέας ἵκετο πένθος.[1]
νῦν δ', ἐπεὶ ἤδη σήματ' ἀριφραδέα κατέλεξας
εὐνῆς ἡμετέρης, ἣν οὐ βροτὸς ἄλλος ὀπώπει,
ἀλλ' οἷοι σύ τ' ἐγώ τε καὶ ἀμφίπολος μία μούνη,
Ἀκτορίς, ἥν μοι δῶκε πατὴρ ἔτι δεῦρο κιούσῃ,
ἣ νῶϊν εἴρυτο θύρας πυκινοῦ θαλάμοιο,
πείθεις δή μευ θυμόν, ἀπηνέα περ μάλ' ἐόντα."

"Ὡς φάτο, τῷ δ' ἔτι μᾶλλον ὑφ' ἵμερον ὦρσε γόοιο·
κλαῖε δ' ἔχων ἄλοχον θυμαρέα, κεδνὰ ἰδυῖαν.
ὡς δ' ὅτ' ἂν ἀσπάσιος γῆ νηχομένοισι φανήῃ,
ὧν τε Ποσειδάων εὐεργέα νῆ' ἐνὶ πόντῳ
ῥαίσῃ, ἐπειγομένην ἀνέμῳ καὶ κύματι πηγῷ·
παῦροι δ' ἐξέφυγον πολιῆς ἁλὸς ἠπειρόνδε
νηχόμενοι, πολλὴ δὲ περὶ χροῒ τέτροφεν ἅλμη,
ἀσπάσιοι δ' ἐπέβαν γαίης, κακότητα φυγόντες·
ὣς ἄρα τῇ ἀσπαστὸς ἔην πόσις εἰσοροώσῃ,
δειρῆς δ' οὔ πω πάμπαν ἀφίετο πήχεε λευκώ.
καί νύ κ' ὀδυρομένοισι φάνη ῥοδοδάκτυλος Ἠώς,
εἰ μὴ ἄρ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη.
νύκτα μὲν ἐν περάτῃ δολιχὴν σχέθεν, Ἠῶ δ' αὖτε
ῥύσατ' ἐπ' Ὠκεανῷ χρυσόθρονον, οὐδ' ἔα ἵππους
ζεύγνυσθ' ὠκύποδας, φάος ἀνθρώποισι φέροντας,
Λάμπον καὶ Φαέθονθ', οἵ τ' Ἠῶ πῶλοι ἄγουσι.

[1] Lines 218-24 were rejected by Aristarchus, and can hardly be defended in this context.

with a man of another folk, had she known that the warlike sons of the Achaeans were to bring her home again to her dear native land. Yet verily in her case a god prompted her to work a shameful deed; nor until then did she lay up in her mind the thought of that folly, the grievous folly from which at the first sorrow came upon us too. But now, since thou hast told the clear tokens of our bed, which no mortal beside has ever seen save thee and me alone and one single handmaid, the daughter of Actor, whom my father gave me or ever I came hither, even her who kept the doors of our strong bridal chamber, lo, thou dost convince my heart, unbending as it is."

So she spoke, and in his heart aroused yet more the desire for lamentation; and he wept, holding in his arms his dear and true-hearted wife. And welcome as is the sight of land to men that swim, whose well-built ship Poseidon has smitten on the sea as it was driven on by the wind and the swollen wave, and but few have made their escape from the gray sea to the shore by swimming, and thickly are their bodies crusted with brine, and gladly have they set foot on the land and escaped from their evil case; even so welcome to her was her husband, as she gazed upon him, and from his neck she could in no wise let her white arms go. And now would the rosy-fingered Dawn have arisen upon their weeping, had not the goddess, flashing-eyed Athene, taken other counsel. The long night she held back at the end of its course, and likewise stayed the golden-throned Dawn at the streams of Oceanus, and would not suffer her to yoke her swift-footed horses that bring light to men, Lampus and Phaethon, who are the colts that bear the Dawn.

Καὶ τότ' ἄρ' ἦν ἄλλαχον προσέφη πολύμητις Ὀδυσσεύς·
"Ὦ γύναι, οὐ γάρ πω πάντων ἐπὶ πείρατ' ἀέθλων
ἤλθομεν, ἀλλ' ἔτ' ὄπισθεν ἀμέτρητος πόνος ἔσται,
πολλὸς καὶ χαλεπός, τὸν ἐμὲ χρὴ πάντα τελέσσαι.
ὣς γάρ μοι ψυχὴ μαντεύσατο Τειρεσίαο
ἤματι τῷ ὅτε δὴ κατέβην δόμον Ἄϊδος εἴσω,
νόστον ἑταίροισιν διζήμενος ἠδ' ἐμοὶ αὐτῷ.
ἀλλ' ἔρχευ, λέκτρονδ' ἴομεν, γύναι, ὄφρα καὶ ἥδη
ὕπνῳ ὕπο γλυκερῷ ταρπώμεθα κοιμηθέντε."
Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
"Εὐνὴ μὲν δὴ σοί γε τότ' ἔσσεται ὁππότε θυμῷ
σῷ ἐθέλῃς, ἐπεὶ ἄρ σε θεοὶ ποίησαν ἱκέσθαι
οἶκον ἐϋκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν·
ἀλλ' ἐπεὶ ἐφράσθης καί τοι θεὸς ἔμβαλε θυμῷ,
εἶπ' ἄγε μοι τὸν ἄεθλον, ἐπεὶ καὶ ὄπισθεν, ὀΐω,
πεύσομαι, αὐτίκα δ' ἐστὶ δαήμεναι οὔ τι χέρειον."
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Δαιμονίη, τί τ' ἄρ' αὖ με μάλ' ὀτρύνουσα κελεύεις
εἰπέμεν; αὐτὰρ ἐγὼ μυθήσομαι οὐδ' ἐπικεύσω.
οὐ μέν τοι θυμὸς κεχαρήσεται· οὐδὲ γὰρ αὐτὸς
χαίρω, ἐπεὶ μάλα πολλὰ βροτῶν ἐπὶ ἄστε' ἄνωγεν
ἐλθεῖν, ἐν χείρεσσιν ἔχοντ' εὐῆρες ἐρετμόν,
εἰς ὅ κε τοὺς ἀφίκωμαι οἳ οὐκ ἴσασι θάλασσαν
ἀνέρες, οὐδέ θ' ἅλεσσι μεμιγμένον εἶδαρ ἔδουσιν·
οὐδ' ἄρα τοί γ' ἴσασι νέας φοινικοπαρῄους,
οὐδ' εὐήρε' ἐρετμά, τά τε πτερὰ νηυσὶ πέλονται.
σῆμα δέ μοι τόδ' ἔειπεν ἀριφραδές, οὐδέ σε κεύσω·
ὁππότε κεν δή μοι ξυμβλήμενος ἄλλος ὁδίτης
φήῃ ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμῳ ὤμῳ,
καὶ τότε μ' ἐν γαίῃ πήξαντ' ἐκέλευεν ἐρετμόν,
ἔρξανθ' ἱερὰ καλὰ Ποσειδάωνι ἄνακτι,
ἀρνειὸν ταῦρόν τε συῶν τ' ἐπιβήτορα κάπρον,

Then to his wife said Odysseus of many wiles: "Wife, we have not yet come to the end of all our trials, but still hereafter there is to be measureless toil, long and hard, which I must fulfil to the end; for so did the spirit of Teiresias foretell to me on the day when I went down into the house of Hades to enquire concerning the return of my comrades and myself. But come, wife, let us to bed, that lulled now by sweet slumber we may take our joy of rest."

Then wise Penelope answered him: "Thy bed shall be ready for thee whensoever thy heart shall desire it, since the gods have indeed caused thee to come back to thy well-built house and thy native land. But since thou hast bethought thee of this, and a god has put it into thy heart, come, tell me of this trial, for in time to come, methinks, I shall learn of it, and to know it at once is no whit worse."

And Odysseus of many wiles answered her, and said: "Strange lady! why dost thou now so urgently bid me tell thee? Yet I will declare it, and will hide nothing. Verily thy heart shall have no joy of it, even as I myself have none; for Teiresias bade me go forth to full many cities of men, bearing a shapely oar in my hands, till I should come to men that know naught of the sea, and eat not of food mingled with salt; aye, and they know naught of ships with purple cheeks, or of shapely oars that serve as wings to ships. And he told me this sign, right manifest; nor will I hide it from thee. When another wayfarer, on meeting me, should say that I had a winnowing fan on my stout shoulder, then he bade me fix my oar in the earth, and make goodly offerings to lord Poseidon—a ram and a bull and a boar, that

οἶκαδ' ἀποστείχειν, ἔρδειν θ' ἱερὰς ἑκατόμβας
ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,
πᾶσι μάλ' ἐξείης· θάνατος δέ μοι ἐξ ἁλὸς αὐτῷ
ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὅς κέ με πέφνῃ
γήρᾳ ὕπο λιπαρῷ ἀρημένον· ἀμφὶ δὲ λαοὶ
ὄλβιοι ἔσσονται· τὰ δέ μοι φάτο πάντα τελεῖσθαι."
Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
"Εἰ μὲν δὴ γῆράς γε θεοὶ τελέουσιν ἄρειον,
ἐλπωρή τοι ἔπειτα κακῶν ὑπάλυξιν ἔσεσθαι."
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
τόφρα δ' ἄρ' Εὐρυνόμη τε ἰδὲ τροφὸς ἔντυον εὐνὴν
ἐσθῆτος μαλακῆς, δαΐδων ὕπο λαμπομενάων.
αὐτὰρ ἐπεὶ στόρεσαν πυκινὸν λέχος ἐγκονέουσαι,
γρηῢς μὲν κείουσα πάλιν οἰκόνδε βεβήκει,
τοῖσιν δ' Εὐρυνόμη θαλαμηπόλος ἡγεμόνευεν
ἐρχομένοισι λέχοσδε, δάος μετὰ χερσὶν ἔχουσα·
ἐς θάλαμον δ' ἀγαγοῦσα πάλιν κίεν. οἱ μὲν ἔπειτα
ἀσπάσιοι λέκτροιο παλαιοῦ θεσμὸν ἵκοντο.[1]
αὐτὰρ Τηλέμαχος καὶ βουκόλος ἠδὲ συβώτης
παῦσαν ἄρ' ὀρχηθμοῖο πόδας, παῦσαν δὲ γυναῖκας,
αὐτοὶ δ' εὐνάζοντο κατὰ μέγαρα σκιόεντα.
Τὼ δ' ἐπεὶ οὖν φιλότητος ἐταρπήτην ἐρατεινῆς,
τερπέσθην μύθοισι, πρὸς ἀλλήλους ἐνέποντε,
ἡ μὲν ὅσ' ἐν μεγάροισιν ἀνέσχετο δῖα γυναικῶν,
ἀνδρῶν μνηστήρων ἐσορῶσ' ἀΐδηλον ὅμιλον,
οἵ ἕθεν εἵνεκα πολλά, βόας καὶ ἴφια μῆλα,

[1] This line, we are told in the scholia, was regarded by Aristophanes and Aristarchus as the end of the Odyssey.

mates with sows—and depart for my home, and offer sacred hecatombs to the immortal gods, who hold broad heaven, to each one in due order. And death shall come to me myself far from the sea, a death so gentle, that shall lay me low, when I am overcome with sleek old age, and my people shall dwell in prosperity around me. All this, he said, should I see fulfilled."

Then wise Penelope answered him: "If verily the gods are to bring about for thee a happier old age, there is hope then that thou wilt find an escape from evil."

Thus they spoke to one another; and meanwhile Eurynome and the nurse made ready the bed of soft coverlets by the light of blazing torches. But when they had busily spread the stout-built bedstead, the old nurse went back to her chamber to lie down, and Eurynome, the maiden of the bedchamber, led them on their way to the couch with a torch in her hands; and when she had led them to the bridal chamber, she went back. And they then gladly came to the place[1] of the couch that was theirs of old. But Telemachus and the neatherd and the swineherd stayed their feet from dancing, and stayed the women, and themselves lay down to sleep throughout the shadowy halls.

But when the two had had their fill of the joy of love, they took delight in tales, speaking each to the other. She, the fair lady, told of all that she had endured in the halls, looking upon the destructive throng of the wooers, who for her sake slew many beasts, cattle and goodly sheep; and

[1] Others render "rites," but this seems un-Homeric.

ἔσφαζον, πολλὸς δὲ πίθων ἠφύσσετο οἶνος·
αὐτὰρ ὁ διογενὴς Ὀδυσεὺς ὅσα κήδε' ἔθηκεν
ἀνθρώποις ὅσα τ' αὐτὸς ὀιζύσας ἐμόγησε,
πάντ' ἔλεγ'· ἡ δ' ἄρ' ἐτέρπετ' ἀκούουσ', οὐδέ οἱ ὕπνος
πῖπτεν ἐπὶ βλεφάροισι πάρος καταλέξαι ἅπαντα.
Ἤρξατο δ' ὡς πρῶτον Κίκονας δάμασ', αὐτὰρ ἔπειτα
ἦλθ' ἐς Λωτοφάγων ἀνδρῶν πίειραν ἄρουραν·
ἠδ' ὅσα Κύκλωψ ἔρξε, καὶ ὡς ἀπετίσατο ποινὴν
ἰφθίμων ἑτάρων, οὓς ἤσθιεν οὐδ' ἐλέαιρεν·
ἠδ' ὡς Αἴολον ἵκεθ', ὅ μιν πρόφρων ὑπέδεκτο
καὶ πέμπ', οὐδέ πω αἶσα φίλην ἐς πατρίδ' ἱκέσθαι
ἦην, ἀλλᾶ μιν αὖτις ἀναρπάξασα θύελλα
πόντον ἐπ' ἰχθυόεντα φέρεν βαρέα[1] στενάχοντα·
ἠδ' ὡς Τηλέπυλον Λαιστρυγονίην ἀφίκανεν,
οἳ νῆάς τ' ὄλεσαν καὶ ἐϋκνήμιδας ἑταίρους
πάντας· Ὀδυσσεὺς δ' οἷος ὑπέκφυγε νηὶ μελαίνῃ·[2]
καὶ Κίρκης κατέλεξε δόλον πολυμηχανίην τε,
ἠδ' ὡς εἰς Ἀΐδεω δόμον ἦλυθεν εὐρώεντα,
ψυχῇ χρησόμενος Θηβαίου Τειρεσίαο,
νηΐ πολυκληΐδι, καὶ εἴσιδε πάντας ἑταίρους
μητέρα θ', ἥ μιν ἔτικτε καὶ ἔτρεφε τυτθὸν ἐόντα·
ἠδ' ὡς Σειρήνων ἀδινάων φθόγγον ἄκουσεν,
ὥς θ' ἵκετο Πλαγκτὰς πέτρας δεινήν τε Χάρυβδιν
Σκύλλην θ', ἣν οὔ πώ ποτ' ἀκήριοι ἄνδρες ἄλυξαν·
ἠδ' ὡς Ἠελίοιο βόας κατέπεφνον ἑταῖροι·
ἠδ' ὡς νῆα θοὴν ἔβαλε ψολόεντι κεραυνῷ
Ζεὺς ὑψιβρεμέτης, ἀπὸ δ' ἔφθιθεν ἐσθλοὶ ἑταῖροι
πάντες ὁμῶς, αὐτὸς δὲ κακὰς ὑπὸ κῆρας ἄλυξεν·
ὥς θ' ἵκετ' Ὠγυγίην νῆσον νύμφην τε Καλυψώ,

[1] βαρέα: μεγάλα.
[2] Line 320 is omitted in most MSS.

great store of wine was drawn from the jars. But Zeus-born Odysseus recounted all the woes that he had brought on men, and all the toil that in his sorrow he had himself endured, and she was glad to listen, nor did sweet sleep fall upon her eyelids, till he had told all the tale.

He began by telling how at the first he overcame the Cicones, and then came to the rich land of the Lotus-eaters, and all that the Cyclops wrought, and how he made him pay the price for his mighty comrades, whom the Cyclops had eaten, and had shown no pity. Then how he came to Aeolus, who received him with a ready heart, and sent him on his way; but it was not yet his fate to come to his dear native land, nay, the storm-wind caught him up again, and bore him over the teeming deep, groaning heavily. Next how he came to Telepylus of the Laestrygonians, who destroyed his ships and his well-greaved comrades one and all, and Odysseus alone escaped in his black ship. Then he told of all the wiles and craftiness of Circe, and how in his benched ship he had gone to the dank house of Hades to consult the spirit of Theban Teiresias, and had seen all his comrades and the mother who bore him and nursed him, when a child. And how he heard the voice of the Sirens, who sing unceasingly, and had come to the Wandering Rocks, and to dread Charybdis, and to Scylla, from whom never yet had men escaped unscathed. Then how his comrades slew the kine of Helios, and how Zeus, who thunders on high, smote his swift ship with a flaming thunderbolt, and his goodly comrades perished all together, while he alone escaped the evil fates. And how he came to the isle Ogygia and to the nymph Calypso,

ἦ δή μιν κατέρυκε, λιλαιομένη πόσιν εἶναι
ἐν σπέσσι γλαφυροῖσι, καὶ ἔτρεφεν ἠδὲ ἔφασκε
θήσειν ἀθάνατον καὶ ἀγήραον ἤματα πάντα·
ἀλλὰ τοῦ οὔ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθεν·
ἠδ' ὡς ἐς Φαίηκας ἀφίκετο πολλὰ μογήσας,
οἳ δή μιν περὶ κῆρι θεὸν ὣς τιμήσαντο
καὶ πέμψαν σὺν νηῒ φίλην ἐς πατρίδα γαῖαν,
χαλκόν τε χρυσόν τε ἄλις ἐσθῆτά τε δόντες.
τοῦτ' ἄρα δεύτατον εἶπεν ἔπος, ὅτε οἱ γλυκὺς ὕπνος
λυσιμελὴς ἐπόρουσε, λύων μελεδήματα θυμοῦ.[1]

Ἡ δ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη·
ὁππότε δή ῥ' Ὀδυσῆα ἐέλπετο ὃν κατὰ θυμὸν
εὐνῆς ἧς ἀλόχου ταρπήμεναι ἠδὲ καὶ ὕπνου,
αὐτίκ' ἀπ' Ὠκεανοῦ χρυσόθρονον ἠριγένειαν
ὦρσεν, ἵν' ἀνθρώποισι φόως φέροι· ὦρτο δ' Ὀδυσσεὺς
εὐνῆς ἐκ μαλακῆς, ἀλόχῳ δ' ἐπὶ μῦθον ἔτελλεν·

"Ὤ γύναι, ἤδη μὲν πολέων κεκορήμεθ' ἀέθλων
ἀμφοτέρω, σὺ μὲν ἐνθάδ' ἐμὸν πολυκηδέα νόστον
κλαίουσ'. αὐτὰρ ἐμὲ Ζεὺς ἄλγεσι καὶ θεοὶ ἄλλοι
ἰέμενον πεδάασκον ἐμῆς ἀπὸ πατρίδος αἴης·
νῦν δ' ἐπεὶ ἀμφοτέρω πολυήρατον ἱκόμεθ' εὐνήν,
κτήματα μὲν τά μοι ἔστι, κομιζέμεν ἐν μεγάροισι,
μῆλα δ' ἅ μοι μνηστῆρες ὑπερφίαλοι κατέκειραν,
πολλὰ μὲν αὐτὸς ἐγὼ λῄσσομαι, ἄλλα δ' Ἀχαιοὶ
δώσουσ', εἰς ὅ κε πάντας ἐνιπλήσωσιν ἐπαύλους.
ἀλλ' ἤ τοι μὲν ἐγὼ πολυδένδρεον ἀγρὸν ἔπειμι,
ὀψόμενος πατέρ' ἐσθλόν, ὅ μοι πυκινῶς ἀκάχηται·
σοὶ δέ, γύναι, τάδ' ἐπιτέλλω, πινυτῇ περ ἐούσῃ·

[1] Lines 310–43 were rejected by Aristarchus.

who kept him there in her hollow caves, yearning that he should be her husband, and tended him, and said that she would make him immortal and ageless all his days; yet she could never persuade the heart in his breast. Then how he came after many toils to the Phaeacians, who heartily showed him all honour, as if he were a god, and sent him in a ship to his dear native land, after giving him stores of bronze and gold and raiment. This was the end of the tale he told, when sweet sleep, that loosens the limbs of men, leapt upon him, loosening the cares of his heart.

Then again the goddess, flashing-eyed Athene, took other counsel. When she judged that the heart of Odysseus had had its fill of dalliance with his wife and of sleep, straightway she roused from Oceanus golden-throned Dawn to bring light to men; and Odysseus rose from his soft couch, and gave charge to his wife, saying:

"Wife, by now have we had our fill of many trials, thou and I, thou here, mourning over my troublous journey home, while as for me, Zeus and the other gods bound me fast in sorrows far from my native land, all eager as I was to return. But now that we have both come to the couch of our desire, do thou care for the wealth that I have within the halls; as for the flocks which the insolent wooers have wasted, I shall myself get me many as booty, and others will the Achaeans give, until they fill all my folds; but I verily will go to my well-wooded farm to see my noble father, who for my sake is sore distressed, and on thee, wife, do I lay this charge, wise though thou art. Straightway at

αὐτίκα γὰρ φάτις εἶσιν ἅμ' ἠελίῳ ἀνιόντι
ἀνδρῶν μνηστήρων, οὓς ἔκτανον ἐν μεγάροισιν·
εἰς ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν
ἧσθαι, μηδέ τινα προτιόσσεο μηδ' ἐρέεινε."
Ἦ ῥα καὶ ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλά,
ὦρσε δὲ Τηλέμαχον καὶ βουκόλον ἠδὲ συβώτην,
πάντας δ' ἔντε' ἄνωγεν ἀρήϊα χερσὶν ἑλέσθαι.
οἱ δέ οἱ οὐκ ἀπίθησαν, ἐθωρήσσοντο δὲ χαλκῷ,
ὤϊξαν δὲ θύρας, ἐκ δ' ἤϊον· ἦρχε δ' Ὀδυσσεύς.
ἤδη μὲν φάος ἦεν ἐπὶ χθόνα, τοὺς δ' ἄρ' Ἀθήνη
νυκτὶ κατακρύψασα θοῶς ἐξῆγε πόληος.

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the rising of the sun will report go abroad concerning the wooers whom I slew in the halls. Therefore go thou up to thy upper chamber with thy handmaids, and abide there. Look thou on no man, nor ask a question."

He spoke, and girt about his shoulders his beautiful armour, and roused Telemachus and the neatherd and the swineherd, and bade them all take weapons of war in their hands. They did not disobey, but clad themselves in bronze, and opened the doors, and went forth, and Odysseus led the way. By now there was light over the earth, but Athene hid them in night, and swiftly led them forth from the city.

## Ω

Ἑρμῆς δὲ ψυχὰς Κυλλήνιος ἐξεκαλεῖτο
ἀνδρῶν μνηστήρων· ἔχε δὲ ῥάβδον μετὰ χερσὶν
καλὴν χρυσείην, τῇ τ' ἀνδρῶν ὄμματα θέλγει
ὧν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει·
τῇ ῥ' ἄγε κινήσας, ταὶ δὲ τρίζουσαι ἕποντο.
ὡς δ' ὅτε νυκτερίδες μυχῷ ἄντρου θεσπεσίοιο
τρίζουσαι ποτέονται, ἐπεί κέ τις ἀποπέσῃσιν
ὁρμαθοῦ ἐκ πέτρης, ἀνά τ' ἀλλήλῃσιν ἔχονται,
ὣς αἱ τετριγυῖαι ἅμ' ἤϊσαν· ἦρχε δ' ἄρα σφιν
Ἑρμείας ἀκάκητα κατ' εὐρώεντα κέλευθα.
πὰρ δ' ἴσαν Ὠκεανοῦ τε ῥοὰς καὶ Λευκάδα πέτρην,
ἠδὲ παρ' Ἠελίοιο πύλας καὶ δῆμον ὀνείρων
ἤϊσαν· αἶψα δ' ἵκοντο κατ' ἀσφοδελὸν λειμῶνα,
ἔνθα τε ναίουσι ψυχαί, εἴδωλα καμόντων.
εὗρον δὲ ψυχὴν Πηληϊάδεω Ἀχιλῆος
καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο
Αἴαντός θ', ὃς ἄριστος ἔην εἶδός τε δέμας τε
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.
Ὣς οἱ μὲν περὶ κεῖνον ὁμίλεον· ἀγχίμολον δὲ
ἦλυθ' ἔπι ψυχὴ Ἀγαμέμνονος Ἀτρεΐδαο
ἀχνυμένη· περὶ δ' ἄλλαι ἀγηγέραθ', ὅσσαι ἅμ' αὐτῷ
οἴκῳ ἐν Αἰγίσθοιο θάνον καὶ πότμον ἐπέσπον.
τὸν πρότερη ψυχὴ προσεφώνεε Πηλεΐωνος·

# BOOK XXIV

MEANWHILE Cyllenian Hermes called forth the spirits of the wooers. He held in his hands his wand, a fair wand of gold, wherewith he lulls to sleep the eyes of whom he will, while others again he wakens even out of slumber; with this he roused and led the spirits, and they followed gibbering. And as in the innermost recess of a wondrous cave bats flit about gibbering, when one has fallen from off the rock from the chain in which they cling to one another, so these went with him gibbering, and Hermes, the Helper, led them down the dank ways. Past the streams of Oceanus they went, past the rock Leucas, past the gates of the sun and the land of dreams, and quickly came to the mead of asphodel, where the spirits dwell, phantoms of men who have done with toils. Here they found the spirit of Achilles, son of Peleus, and those of Patroclus, of peerless Antilochus, and of Aias, who in comeliness and form was the goodliest of all the Danaans after the peerless son of Peleus.

So these were thronging about Achilles, and near to them drew the spirit of Agamemnon, son of Atreus, sorrowing; and round about him others were gathered, the spirits of all those who were slain with him in the house of Aegisthus, and met their fate. And the spirit of the son of Peleus was first to address him, saying:

"Ἀτρεΐδη, περὶ μέν σ' ἔφαμεν Διὶ τερπικεραύνῳ
ἀνδρῶν ἡρώων φίλον ἔμμεναι ἤματα πάντα,
οὕνεκα πολλοῖσίν τε καὶ ἰφθίμοισιν ἄνασσες
δήμῳ ἔνι Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί.
ἦ τ' ἄρα καὶ σοὶ πρῶϊ[1] παραστήσεσθαι ἔμελλεν
μοῖρ' ὀλοή, τὴν οὔ τις ἀλεύεται ὅς κε γένηται.
ὡς ὄφελες τιμῆς ἀπονήμενος, ἥς περ ἄνασσες,
δήμῳ ἔνι Τρώων θάνατον καὶ πότμον ἐπισπεῖν·
τῷ κέν τοι τύμβον μὲν ἐποίησαν Παναχαιοί,
ἠδέ κε καὶ σῷ παιδὶ μέγα κλέος ἤρα' ὀπίσσω·
νῦν δ' ἄρα σ' οἰκτίστῳ θανάτῳ εἵμαρτο ἁλῶναι."
Τὸν δ' αὖτε ψυχὴ προσεφώνεεν Ἀτρείδαο·
"Ὄλβιε Πηλέος υἱέ, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
ὃς θάνες ἐν Τροίῃ ἑκὰς Ἄργεος· ἀμφὶ δέ σ' ἄλλοι
κτείνοντο Τρώων καὶ Ἀχαιῶν υἷες ἄριστοι,
μαρνάμενοι περὶ σεῖο· σὺ δ' ἐν στοφάλιγγι κονίης
κεῖσο μέγας μεγαλωστί, λελασμένος ἱπποσυνάων.
ἡμεῖς δὲ πρόπαν ἦμαρ ἐμαρνάμεθ'· οὐδέ κε πάμπαν
παυσάμεθα πτολέμου, εἰ μὴ Ζεὺς λαίλαπι παῦσεν.
αὐτὰρ ἐπεί σ' ἐπὶ νῆας ἐνείκαμεν ἐκ πολέμοιο,
κάτθεμεν ἐν λεχέεσσι, καθήραντες χρόα καλὸν
ὕδατί τε λιαρῷ καὶ ἀλείφατι· πολλὰ δέ σ' ἀμφὶ
δάκρυα θερμὰ χέον Δαναοὶ κείροντό τε χαίτας.
μήτηρ δ' ἐξ ἁλὸς ἦλθε σὺν ἀθανάτῃς ἁλίῃσιν
ἀγγελίης ἀΐουσα· βοὴ δ' ἐπὶ πόντον ὀρώρει
θεσπεσίη, ὑπὸ δὲ τρόμος ἔλλαβε πάντας Ἀχαιούς·
καί νύ κ' ἀναΐξαντες ἔβαν κοίλας ἐπὶ νῆας,

[1] πρῶϊ: πρῶτα.

"Son of Atreus, we deemed that thou above all other heroes wast all thy days dear to Zeus, who hurls the thunderbolt, because thou wast lord over many mighty men in the land of the Trojans, where we Achaeans suffered woes. But verily on thee too was deadly doom to come all too early, the doom that not one avoids of those who are born. Ah, would that in the pride of that honour of which thou wast master thou hadst met death and fate in the land of the Trojans. Then would the whole host of the Achaeans have made thee a tomb, and for thy son too wouldst thou have won great glory in days to come; but now, as it seems, it has been decreed that thou shouldst be cut off by a most piteous death."

Then the spirit of the son of Atreus answered him: "Fortunate son of Peleus, godlike Achilles, that wast slain in the land of Troy far from Argos, and about thee others fell, the best of the sons of the Trojans and Achaeans, fighting for thy body; and thou in the whirl of dust didst lie mighty in thy mightiness, forgetful of thy horsemanship We on our part strove the whole day long, no should we ever have stayed from the fight, had not Zeus stayed us with a storm. But after we had borne thee to the ships from out the fight, we laid thee on a bier, and cleansed thy fair flesh with warm water and with ointment, and many hot tears did the Danaans shed around thee, and they shore their hair. And thy mother came forth from the sea with the immortal sea-nymphs, when she heard the tidings, and a wondrous cry arose over the deep, and thereat trembling laid hold of all the Achaeans. Then would they all have sprung up and rushed to

εἰ μὴ ἀνὴρ κατέρυκε παλαιά τε πολλά τε εἰδώς,
Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή·
ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
"'Ισχεσθ', Ἀργεῖοι, μὴ φεύγετε, κοῦροι Ἀχαιῶν·
μήτηρ ἐξ ἁλὸς ἥδε σὺν ἀθανάτῃς ἁλίῃσιν
ἔρχεται, οὗ παιδὸς τεθνηότος ἀντιόωσα.'
"Ὣς ἔφαθ', οἱ δ' ἔσχοντο φόβου μεγάθυμοι Ἀχαιοί·
ἀμφὶ δέ σ' ἔστησαν κοῦραι ἁλίοιο γέροντος
οἴκτρ' ὀλοφυρόμεναι, περὶ δ' ἄμβροτα εἵματα ἕσσαν.
Μοῦσαι δ' ἐννέα πᾶσαι ἀμειβόμεναι ὀπὶ καλῇ
θρήνεον· ἔνθα κεν οὔ τιν' ἀδάκρυτόν γ' ἐνόησας
Ἀργείων· τοῖον γὰρ ὑπώρορε Μοῦσα λίγεια.[1]
ἑπτὰ δὲ καὶ δέκα μέν σε ὁμῶς νύκτας τε καὶ ἦμαρ
κλαίομεν ἀθάνατοί τε θεοὶ θνητοί τ' ἄνθρωποι·
ὀκτωκαιδεκάτῃ δ' ἔδομεν πυρί, πολλὰ δέ σ' ἀμφὶ
μῆλα κατεκτάνομεν μάλα πίονα καὶ ἕλικας βοῦς.
καίεο δ' ἔν τ' ἐσθῆτι θεῶν καὶ ἀλείφατι πολλῷ
καὶ μέλιτι γλυκερῷ· πολλοὶ δ' ἥρωες Ἀχαιοὶ
τεύχεσιν ἐρρώσαντο πυρὴν πέρι καιομένοιο,
πεζοί θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει.
αὐτὰρ ἐπεὶ δή σε φλὸξ ἧνυσεν Ἡφαίστοιο,
ἠῶθεν δή τοι λέγομεν λεύκ' ὀστέ', Ἀχιλλεῦ,
οἴνῳ ἐν ἀκρήτῳ καὶ ἀλείφατι· δῶκε δὲ μήτηρ
χρύσεον ἀμφιφορῆα· Διωνύσοιο δὲ δῶρον
φάσκ' ἔμεναι, ἔργον δὲ περικλυτοῦ Ἡφαίστοιο.
ἐν τῷ τοι κεῖται λεύκ' ὀστέα, φαίδιμ' Ἀχιλλεῦ,
μίγδα δὲ Πατρόκλοιο Μενοιτιάδαο θανόντος,

[1] Lines 60–2 were suspected in antiquity.

the hollow ships, had not a man, wise in the wisdom of old, stayed them, even Nestor, whose counsel had before appeared the best. He with good intent addressed their assembly, and said:

"'Hold, ye Argives; flee not, Achaean youths. 'Tis his mother who comes here forth from the sea with the immortal sea-nymphs to look upon the face of her dead son.'

"So he spoke, and the great-hearted Achaeans ceased from their flight. Then around thee stood the daughters of the old man of the sea wailing piteously, and they clothed thee about with immortal raiment. And the Muses, nine in all, replying to one another with sweet voices, led the dirge. There couldst thou not have seen an Argive but was in tears, so deeply did the clear-toned Muse move their hearts. Thus for seventeen days alike by night and day did we bewail thee, immortal gods and mortal men, and on the eighteenth we gave thee to the fire, and many well-fatted sheep we slew around thee and sleek kine. So thou wast burned in the raiment of the gods and in abundance of unguents and sweet honey; and many Achaean warriors moved in their armour about the pyre, when thou wast burning, both footmen and charioteers, and a great din arose. But when the flame of Hephaestus had made an end of thee, in the morning we gathered thy white bones, Achilles, and laid them in unmixed wine and unguents. Thy mother had given a two-handled, golden urn, and said that it was the gift of Dionysus, and the handiwork of famed Hephaestus. In this lie thy white bones, glorious Achilles, and mingled with them the bones of the dead Patroclus, son of Menoetius, but apart lie those

χωρὶς δ' Ἀντιλόχοιο, τὸν ἔξοχα τῖες ἁπάντων
τῶν ἄλλων ἑτάρων, μετὰ Πάτροκλόν γε θανόντα.
ἀμφ' αὐτοῖσι δ' ἔπειτα μέγαν καὶ ἀμύμονα τύμβον
χεύαμεν Ἀργείων ἱερὸς στρατὸς αἰχμητάων
ἀκτῇ ἔπι προὐχούσῃ, ἐπὶ πλατεῖ Ἑλλησπόντῳ,
ὥς κεν τηλεφανὴς ἐκ ποντόφιν ἀνδράσιν εἴη
τοῖς οἳ νῦν γεγάασι καὶ οἳ μετόπισθεν ἔσονται.
μήτηρ δ' αἰτήσασα θεοὺς περικαλλέ' ἄεθλα
θῆκε μέσῳ ἐν ἀγῶνι ἀριστήεσσιν Ἀχαιῶν.
ἤδη μὲν πολέων τάφῳ ἀνδρῶν ἀντεβόλησας
ἡρώων, ὅτε κέν ποτ' ἀποφθιμένου βασιλῆος
ζώννυνταί τε νέοι καὶ ἐπεντύνονται ἄεθλα·
ἀλλά κε κεῖνα μάλιστα ἰδὼν θηήσαο θυμῷ,
οἵ' ἐπὶ σοὶ κατέθηκε θεὰ περικαλλέ' ἄεθλα,
ἀργυρόπεζα Θέτις· μάλα γὰρ φίλος ἦσθα θεοῖσιν.
ὣς σὺ μὲν οὐδὲ θανὼν ὄνομ' ὤλεσας, ἀλλά τοι αἰεὶ
πάντας ἐπ' ἀνθρώπους κλέος ἔσσεται ἐσθλόν, Ἀχιλλεῦ,
αὐτὰρ ἐμοὶ τί τόδ' ἦδος, ἐπεὶ πόλεμον τολύπευσα;
ἐν νόστῳ γάρ μοι Ζεὺς μήσατο λυγρὸν ὄλεθρον
Αἰγίσθου ὑπὸ χερσὶ καὶ οὐλομένης ἀλόχοιο."

Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
ἀγχίμολον δέ σφ' ἦλθε διάκτορος ἀργεϊφόντης,
ψυχὰς μνηστήρων κατάγων Ὀδυσῆϊ δαμέντων,
τὼ δ' ἄρα θαμβήσαντ' ἰθὺς κίον, ὡς ἐσιδέσθην.
ἔγνω δὲ ψυχὴ Ἀγαμέμνονος Ἀτρεΐδαο
παῖδα φίλον Μελανῆος, ἀγακλυτὸν Ἀμφιμέδοντα·
ξεῖνος γάρ οἱ ἔην Ἰθάκῃ ἔνι οἰκία ναίων.
τὸν προτέρη ψυχὴ προσεφώνεεν Ἀτρεΐδαο·

of Antilochus, whom thou didst honour above all the rest of thy comrades after the dead Patroclus. And over them we heaped up a great and goodly tomb, we the mighty host of Argive spearmen, on a projecting headland by the broad Hellespont, that it might be seen from far over the sea both by men that now are and that shall be born hereafter. But thy mother asked of the gods beautiful prizes, and set them in the midst of the lists for the chiefs of the Achaeans. Ere now hast thou been present at the funeral games of many men that were warriors, when at the death of a king the young men gird themselves and make ready the contests,[1] but hadst thou seen that sight thou wouldst most have marvelled at heart, such beautiful prizes did the goddess, silver-footed Thetis, set there in thy honour; for very dear wast thou to the gods. Thus not even in death didst thou lose thy name, but ever shalt thou have fair renown among all men, Achilles. But, as for me, what pleasure have I now in this, that I wound up the skein of war? For on my return Zeus devised for me a woeful doom at the hands of Aegisthus and my accursed wife."

Thus they spoke to one another, but the messenger, Argeïphontes, drew near, leading down the spirits of the wooers slain by Odysseus; and the two, seized with wonder, went straight toward them when they beheld them. And the spirit of Agamemnon, son of Atreus, recognized the dear son of Melaneus, glorious Amphimedon, who had been his host, dwelling in Ithaca. Then the spirit of the son of Atreus spoke first to him and said

[1] I have given to ἄεθλα the meaning proper to ἄεθλοι; *cf.* viii. 108. Otherwise we must render "make them ready to win the prizes," *i.e.* "contend for the prizes."

"'Αμφίμεδον, τί παθόντες ἐρεμνὴν γαῖαν ἔδυτε
πάντες κεκριμένοι καὶ ὁμήλικες; οὐδέ κεν ἄλλως
κρινάμενος λέξαιτο κατὰ πτόλιν ἄνδρας ἀρίστους.
ἦ ὕμμ' ἐν νήεσσι Ποσειδάων ἐδάμασσεν,
ὄρσας ἀργαλέους ἀνέμους καὶ κύματα μακρά;
ἢ που ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου
βοῦς περιταμνομένους ἠδ' οἰῶν πώεα καλά,
ἠὲ περὶ πτόλιος μαχεούμενοι ἠδὲ γυναικῶν;[1]
εἰπέ μοι εἰρομένῳ· ξεῖνος δέ τοι εὔχομαι εἶναι.
ἦ οὐ μέμνῃ ὅτε κεῖσε κατήλυθον ὑμέτερον δῶ,
ὀτρυνέων 'Οδυσῆα σὺν ἀντιθέῳ Μενελάῳ
Ἴλιον εἰς ἅμ' ἕπεσθαι ἐϋσσέλμων ἐπὶ νηῶν;
μηνὶ δ' ἄρ' οὔλῳ πάντα περήσαμεν εὐρέα πόντον,
σπουδῇ παρπεπιθόντες 'Οδυσσῆα πτολίπορθον."
Τὸν δ' αὖτε ψυχὴ προσεφώνεεν 'Αμφιμέδοντος·
"'Ατρεΐδη κύδιστε, ἄναξ ἀνδρῶν 'Αγάμεμνον,[2]
μέμνημαι τάδε πάντα, διοτρεφές, ὡς ἀγορεύεις·
σοὶ δ' ἐγὼ εὖ μάλα πάντα καὶ ἀτρεκέως καταλέξω,
ἡμετέρου θανάτοιο κακὸν τέλος, οἷον ἐτύχθη.
μνώμεθ' 'Οδυσσῆος δὴν οἰχομένοιο δάμαρτα·
ἡ δ' οὔτ' ἠρνεῖτο στυγερὸν γάμον οὔτ' ἐτελεύτα,
ἡμῖν φραζομένη θάνατον καὶ κῆρα μέλαιναν,
ἀλλὰ δόλον τόνδ' ἄλλον ἐνὶ φρεσὶ μερμήριξε·
στησαμένη μέγαν ἱστὸν ἐνὶ μεγάροισιν ὕφαινε,
λεπτὸν καὶ περίμετρον· ἄφαρ δ' ἡμῖν μετέειπε·
"'Κοῦροι ἐμοὶ μνηστῆρες, ἐπεὶ θάνε δῖος 'Οδυσσεύς,
μίμνετ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὅ κε φᾶρος
ἐκτελέσω, μή μοι μεταμώνια νήματ' ὄληται,
Λαέρτῃ ἥρωϊ ταφήϊον, εἰς ὅτε κέν μιν

[1] Line 113 is ommitted in many MSS.
[2] Line 121 is ommitted in many MSS.

"Amphimedon, what has befallen you that ye have come down beneath the dark earth, all of you picked men and of like age? One would make no other choice, were one to pick the best men in a city. Did Poseidon smite you on board your ships, when he had roused cruel winds and long waves? Or did foemen work you harm on the land, while you were cutting off their cattle and fair flocks of sheep, or while they fought in defence of their city and their women? Tell me what I ask; for I declare that I am a friend of thy house. Dost thou not remember when I came thither to your house with godlike Menelaus to urge Odysseus to go with us to Ilios on the benched ships? A full month it took us to cross all the wide sea, for hardly could we win to our will Odysseus, the sacker of cities."

Then the spirit of Amphimedon answered him, and said: "Most glorious son of Atreus, king of men, Agamemnon, I remember all these things, O thou fostered of Zeus, even as thou dost tell them; and on my part I will frankly tell thee all the truth, how for us an evil end of death was wrought. We wooed the wife of Odysseus, that had long been gone, and she neither refused the hateful marriage, nor would she ever make an end, devising for us death and black fate. Nay, she contrived in her heart this guileful thing also: she set up in her halls a great web, and fell to weaving—fine of thread was the web and very wide; and straightway she spoke among us:

"'Young men, my wooers, since goodly Odysseus is dead, be patient, though eager for my marriage, until I finish this robe—I would not that my spinning should come to naught—a shroud for the lord Laertes against the time when the fell fate of

μοῖρ' ὀλοὴ καθέλῃσι τανηλεγέος θανάτοιο,
μή τίς μοι κατὰ δῆμον Ἀχαιϊάδων νεμεσήσῃ,
αἴ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.'
"Ὣς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγήνωρ.
ἔνθα καὶ ἡματίη μὲν ὑφαίνεσκεν μέγαν ἱστόν,
νύκτας δ' ἀλλύεσκεν, ἐπεὶ δαΐδας παραθεῖτο.
ὣς τρίετες μὲν ἔληθε δόλῳ καὶ ἔπειθεν Ἀχαιούς·
ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὧραι,
μηνῶν φθινόντων, περὶ δ' ἤματα πόλλ' ἐτελέσθη,[1]
καὶ τότε δή τις ἔειπε γυναικῶν, ἣ σάφα ᾔδη,
καὶ τήν γ' ἀλλύουσαν ἐφεύρομεν ἀγλαὸν ἱστόν.
ὣς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ', ὑπ' ἀνάγκης.
"Εὖθ' ἡ φᾶρος ἔδειξεν, ὑφήνασα μέγαν ἱστόν,
πλύνασ', ἠελίῳ ἐναλίγκιον ἠὲ σελήνῃ,
καὶ τότε δή ῥ' Ὀδυσῆα κακός ποθεν ἤγαγε δαίμων
ἀγροῦ ἐπ' ἐσχατιήν, ὅθι δώματα ναΐε συβώτης.
ἔνθ' ἦλθεν φίλος υἱὸς Ὀδυσσῆος θείοιο,
ἐκ Πύλου ἠμαθόεντος ἰὼν σὺν νηῒ μελαίνῃ·
τὰ δὲ μνηστῆρσιν θάνατον κακὸν ἀρτύναντε
ἵκοντο προτὶ ἄστυ περικλυτόν, ἦ τοι Ὀδυσσεὺς
ὕστερος, αὐτὰρ Τηλέμαχος πρόσθ' ἡγεμόνευε.
τὸν δὲ συβώτης ἦγε κακὰ χροΐ εἵματ' ἔχοντα,
πτωχῷ λευγαλέῳ ἐναλίγκιον ἠδὲ γέροντι
σκηπτόμενον· τὰ δὲ λυγρὰ περὶ χροΐ εἵματα ἕστο·
οὐδέ τις ἡμείων δύνατο γνῶναι τὸν ἐόντα
ἐξαπίνης προφανέντ', οὐδ' οἳ προγενέστεροι ἦσαν,
ἀλλ' ἔπεσίν τε κακοῖσιν ἐνίσσομεν ἠδὲ βολῇσιν.
αὐτὰρ ὁ τῆος ἐτόλμα ἐνὶ μεγάροισιν ἑοῖσι

[1] Line 143 (*cf.* x. 470) is omitted is most MSS.

grievous death shall strike him down; lest any of the Achaean women in the land should be wroth at me, if he were to lie without a shroud, who had won great possessions.'

"So she spoke, and our proud hearts consented. Then day by day she would weave at the great web, but by night would unravel it, when she had let place torches by her. Thus for three years she by her craft kept the Achaeans from knowing, and beguiled them; but when the fourth year came, as the seasons rolled on, as the months waned and many days were brought in their course, even then one of her women who knew all, told us, and we caught her unravelling the splendid web. So she finished it against her will perforce.

"Now when she had shewn us the robe, after weaving the great web and washing it, and it shone like the sun or the moon, then it was that some cruel god brought Odysseus from somewhere to the border of the land, where the swineherd dwelt. Thither too came the dear son of divine Odysseus on his return from sandy Pylos in his black ship, and these two, when they had planned an evil death for the wooers, came to the famous city, Odysseus verily later, but Telemachus led the way before him. Now the swineherd brought his master, clad in mean raiment, in the likeness of a woeful and aged beggar, leaning on a staff, and miserable was the raiment that he wore about his body; and not one of us could know that it was he, when he appeared so suddenly, no, not even those that were older men, but we assailed him with evil words and with missiles. Howbeit he with steadfast

βαλλόμενος καὶ ἐνισσόμενος τετληότι θυμῷ·
ἀλλ' ὅτε δή μιν ἔγειρε Διὸς νοός αἰγιόχοιο,
σὺν μὲν Τηλεμάχῳ περικαλλέα τεύχε' ἀείρας
ἐς θάλαμον κατέθηκε καὶ ἐκλήϊσεν ὀχῆας,
αὐτὰρ ὁ ἦν ἄλοχον πολυκερδείῃσιν ἄνωγε
τόξον μνηστήρεσσι θέμεν πολιόν τε σίδηρον,
ἡμῖν αἰνομόροισιν ἀέθλια καὶ φόνου ἀρχήν.
οὐδέ τις ἡμείων δύνατο κρατεροῖο βιοῖο
νευρὴν ἐντανύσαι, πολλὸν δ' ἐπιδευέες ἦμεν.
ἀλλ' ὅτε χεῖρας ἵκανεν Ὀδυσσῆος μέγα τόξον,
ἔνθ' ἡμεῖς μὲν πάντες ὁμοκλέομεν ἐπέεσσι
τόξον μὴ δόμεναι, μηδ' εἰ μάλα πολλ' ἀγορεύοι·
Τηλέμαχος δέ μιν οἷος ἐποτρύνων ἐκέλευσεν.
αὐτὰρ ὁ δέξατο χειρὶ πολύτλας δῖος Ὀδυσσεύς,
ῥηϊδίως δ' ἐτάνυσσε βιόν, διὰ δ' ἧκε σιδήρου,
στῆ δ' ἄρ' ἐπ' οὐδὸν ἰών, ταχέας δ' ἐκχεύατ' ὀϊστοὺς
δεινὸν παπταίνων, βάλε δ' Ἀντίνοον βασιλῆα.
αὐτὰρ ἔπειτ' ἄλλοις ἐφίει βέλεα στονόεντα,
ἄντα τιτυσκόμενος· τοὶ δ' ἀγχίστῖνοι ἔπιπτον.
γνωτὸν δ' ἦν ὅ ῥά τίς σφι θεῶν ἐπιτάρροθος ἦεν·
αὐτίκα γὰρ κατὰ δῶμα' ἐπισπόμενοι μένεϊ σφῷ
κτεῖνον ἐπιστροφάδην, τῶν δὲ στόνος ὦρνυτ' ἀεικὴς
κράτων τυπτομένων, διάπεδον δ' ἅπαν αἵματι θῦεν.
ὣς ἡμεῖς, Ἀγάμεμνον, ἀπωλόμεθ', ὧν ἔτι καὶ νῦν
σώματ' ἀκηδέα κεῖται ἐνὶ μεγάροις Ὀδυσῆος·
οὐ γάρ πω ἴσασι φίλοι κατὰ δῶμαθ' ἑκάστου,
οἵ κ' ἀπονίψαντες μέλανα βρότον ἐξ ὠτειλέων
κατθέμενοι γοάοιεν· ὃ γὰρ γέρας ἐστὶ θανόντων."

heart endured for a time to be pelted and taunted in his own halls; but when at last the will of Zeus, who bears the aegis, roused him, with the help of Telemachus he took all the beautiful arms and laid them away in the store-room and made fast the bolts. Then in his great cunning he bade his wife set before the wooers his bow and the grey iron to be a contest for us ill-fated men and the beginning of death. And no man of us was able to stretch the string of the mighty bow; nay, we fell far short of that strength. But when the great bow came to the hands of Odysseus, then we all cried out aloud not to give him the bow, how much soever he might speak; but Telemachus alone urged him on, and bade him take it. Then he took the bow in his hand, the much-enduring, goodly Odysseus, and with ease did he string it and send an arrow through the iron. Then he went and stood on the threshold, and poured out the swift arrows, glaring about him terribly, and smote king Antinous. And thereafter upon the others he with sure aim let fly his shafts, fraught with groanings, and the men fell thick and fast. Then was it known that some god was their helper; for straightway rushing on through the halls in their fury they slew men left and right, and therefrom rose hideous groaning, as heads were smitten, and all the floor swam with blood. Thus we perished, Agamemnon, and even now our bodies still lie uncared-for in the halls of Odysseus; for our friends in each man's home know naught as yet—our friends who might wash the black blood from our wounds and lay our bodies out with wailing; for that is the due of the dead."

Τὸν δ' αὖτε ψυχὴ προσεφώνεεν Ἀτρεΐδαο·
"Ὄλβιε Λαέρταο πάϊ, πολυμήχαν' Ὀδυσσεῦ,
ἦ ἄρα σὺν μεγάλῃ ἀρετῇ ἐκτήσω ἄκοιτιν.
ὡς ἀγαθαὶ φρένες ἦσαν ἀμύμονι Πηνελοπείῃ,
κούρῃ Ἰκαρίου· ὡς εὖ μέμνητ' Ὀδυσῆος,
ἀνδρὸς κουριδίου· τῷ οἱ κλέος οὔ ποτ' ὀλεῖται
ἧς ἀρετῆς, τεύξουσι δ' ἐπιχθονίοισιν ἀοιδὴν
ἀθάνατοι χαρίεσσαν ἐχέφρονι Πηνελοπείῃ,
οὐχ ὡς Τυνδαρέου κούρη κακὰ μήσατο ἔργα,
κουρίδιον κτείνασα πόσιν, στυγερὴ δέ τ' ἀοιδὴ
ἔσσετ' ἐπ' ἀνθρώπους, χαλεπὴν δέ τε φῆμιν ὀπάσσει
θηλυτέρῃσι γυναιξί, καὶ ἥ κ' εὐεργὸς ἔῃσιν."
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
ἑσταότ' εἰν Ἀΐδαο δόμοις, ὑπὸ κεύθεσι γαίης·
Οἱ δ' ἐπεὶ ἐκ πόλιος κατέβαν, τάχα δ' ἀγρὸν ἵκοντο
καλὸν Λαέρταο τετυγμένον, ὅν ῥά ποτ' αὐτὸς
Λαέρτης κτεάτισσεν, ἐπεὶ μάλα πόλλ' ἐμόγησεν.
ἔνθα οἱ οἶκος ἔην, περὶ δὲ κλίσιον θέε πάντῃ,
ἐν τῷ σιτέσκοντο καὶ ἵζανον ἠδὲ ἴαυον
δμῶες ἀναγκαῖοι, τοί οἱ φίλα ἐργάζοντο.
ἐν δὲ γυνὴ Σικελὴ γρηὺς πέλεν, ἥ ῥα γέροντα
ἐνδυκέως κομέεσκεν ἐπ' ἀγροῦ, νόσφι πόληος.
ἔνθ' Ὀδυσεὺς δμώεσσι καὶ υἱέϊ μῦθον ἔειπεν·
"Ὑμεῖς μὲν νῦν ἔλθετ' ἐϋκτίμενον δόμον εἴσω,
δεῖπνον δ' αἶψα συῶν ἱερεύσατε ὅς τις ἄριστος·
αὐτὰρ ἐγὼ πατρὸς πειρήσομαι ἠμετέροιο,

Then the spirit of the son of Atreus answered him: "Happy son of Laertes, Odysseus of many devices, of a truth full of all excellence was the wife thou didst win, so good of understanding was peerless Penelope, daughter of Icarius, in that she was loyally mindful of Odysseus, her wedded husband. Therefore the fame of her virtue shall never perish, but the immortals shall make among men on earth a pleasant song in honour of constant Penelope. Not on this wise did the daughter of Tyndareus devise evil deeds and slay her wedded husband, and hateful shall the song regarding her be among men, and evil repute doth she bring upon all womankind, even upon her that doeth uprightly."

Thus the two spoke to one another, as they stood in the house of Hades beneath the depths of the earth.

But Odysseus and his men, when they had gone down from the city, quickly came to the fair and well-ordered farm of Laertes, which he had won for himself in days past, and much had he toiled therefor.[1] There was his house, and all about it ran the sheds in which ate, and sat, and slept the servants that were bondsmen, that did his pleasure; but within it was an old Sicilian woman, who tended the old man with kindly care there at the farm, far from the city. Then Odysseus spoke to the servants and to his son, saying:

"Do you now go within the well-built house, and straightway slay for dinner the best of the swine; but I will make trial of my father, and

[1] The reference may be to the labour of reclaiming the land, but we may also think of the property as having been given to Laertes as a γέρας; in which case the toil of war is meant.

αἴ κέ μ' ἐπιγνώῃ καὶ φράσσεται ὀφθαλμοῖσιν,
ἦέ κεν ἀγνοιῇσι, πολὺν χρόνον ἀμφὶς ἐόντα."
Ὣς εἰπὼν δμώεσσιν ἀρήϊα τεύχε' ἔδωκεν.
οἱ μὲν ἔπειτα δόμονδε θοῶς κίον, αὐτὰρ Ὀδυσσεὺς
ἆσσον ἴεν πολυκάρπου ἀλωῆς πειρητίζων.
οὐδ' εὗρεν Δολίον, μέγαν ὄρχατον ἐσκαταβαίνων,
οὐδέ τινα δμώων οὐδ' υἱῶν· ἀλλ' ἄρα τοί γε
αἱμασιὰς λέξοντες ἀλωῆς ἔμμεναι ἔρκος
ὤχονθ', αὐτὰρ ὁ τοῖσι γέρων ὁδὸν ἡγεμόνευε.
τὸν δ' οἷον πατέρ' εὗρεν ἐϋκτιμένῃ ἐν ἀλωῇ,
λιστρεύοντα φυτόν· ῥυπόωντα δὲ ἕστο χιτῶνα
ῥαπτὸν ἀεικέλιον, περὶ δὲ κνήμῃσι βοείας
κνημῖδας ῥαπτὰς δέδετο, γραπτοῦς ἀλεείνων,
χειρῖδάς τ' ἐπὶ χερσὶ βάτων ἕνεκ'· αὐτὰρ ὕπερθεν
αἰγείην κυνέην κεφαλῇ ἔχε, πένθος ἀέξων.
τὸν δ' ὡς οὖν ἐνόησε πολύτλας δῖος Ὀδυσσεὺς
γήραϊ τειρόμενον, μέγα δὲ φρεσὶ πένθος ἔχοντα,
στὰς ἄρ' ὑπὸ βλωθρὴν ὄγχνην κατὰ δάκρυον εἶβε.
μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
κύσσαι καὶ περιφῦναι ἑὸν πατέρ', ἠδὲ ἕκαστα
εἰπεῖν, ὡς ἔλθοι καὶ ἵκοιτ' ἐς πατρίδα γαῖαν,
ἦ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιτο.
ὧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
πρῶτον κερτομίοις ἐπέεσσιν πειρηθῆναι.
τὰ φρονέων ἰθὺς κίεν αὐτοῦ δῖος Ὀδυσσεύς.
ἦ τοι ὁ μὲν κατέχων κεφαλὴν φυτὸν ἀμφελάχαινε·
τὸν δὲ παριστάμενος προσεφώνεε φαίδιμος υἱός·
"Ὦ γέρον, οὐκ ἀδαημονίη σ' ἔχει ἀμφιπολεύειν
ὄρχατον, ἀλλ' εὖ τοι κομιδὴ ἔχει, οὐδέ τι πάμπαν,
οὐ φυτόν, οὐ συκέη, οὐκ ἄμπελος, οὐ μὲν ἐλαίη,
οὐκ ὄγχνη, οὐ πρασιή τοι ἄνευ κομιδῆς κατὰ κῆπον.

see whether he will recognize me and know me by sight, or whether he will fail to know me, since I have been gone so long a time."

So saying, he gave to the slaves his battle-gear. They thereafter went quickly to the house; but Odysseus drew near to the fruitful vineyard in his quest. Now he did not find Dolius as he went down into the great orchard, nor any of his slaves or of his sons, but as it chanced they had gone to gather stones for the vineyard wall, and the old man was their leader. But he found his father alone in the well-ordered vineyard, digging about a plant; and he was clothed in a foul tunic, patched and wretched, and about his shins he had bound stitched greaves of ox-hide to guard against scratches, and he wore gloves upon his hands because of the thorns, and on his head a goatskin cap; and he nursed his sorrow. Now when the much-enduring, goodly Odysseus saw him, worn with old age and laden with great grief at heart, he stood still beneath a tall pear tree, and shed tears. Then he debated in mind and heart whether to kiss and embrace his father, and tell him all, how he had returned and come to his native land, or whether he should first question him, and prove him in each thing. And, as he pondered, this seemed to him the better course, to prove him first with mocking words. So with this in mind the goodly Odysseus went straight toward him. He verily was holding his head down, digging about a plant, and his glorious son came up to him, and addressed him, saying:

"Old man, no lack of skill hast thou to tend a garden; nay, thy care is good, and there is naught whatsoever, either plant or fig tree, or vine, nay, or olive, or pear, or garden-plot in all the field that

ἄλλο δέ τοι ἐρέω, σὺ δὲ μὴ χόλον ἔνθεο θυμῷ·
αὐτόν σ' οὐκ ἀγαθὴ κομιδὴ ἔχει, ἀλλ' ἅμα γῆρας
λυγρὸν ἔχεις αὐχμεῖς τε κακῶς καὶ ἀεικέα ἕσσαι.
οὐ μὲν ἀεργίης γε ἄναξ ἕνεκ' οὔ σε κομίζει,
οὐδέ τί τοι δούλειον ἐπιπρέπει εἰροράασθαι
εἶδος καὶ μέγεθος· βασιλῆϊ γὰρ ἀνδρὶ ἔοικας.
τοιούτῳ δὲ ἔοικας, ἐπεὶ λούσαιτο φάγοι τε,
εὐδέμεναι μαλακῶς· ἡ γὰρ δίκη ἐστὶ γερόντων.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
τεῦ δμῶς εἰς ἀνδρῶν; τεῦ δ' ὄρχατον ἀμφιπολεύεις;
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' εὖ εἰδῶ,
εἰ ἐτεόν γ' Ἰθάκην τήνδ' ἱκόμεθ', ὥς μοι ἔειπεν
οὗτος ἀνὴρ νῦν δὴ ξυμβλήμενος ἐνθάδ' ἰόντι,
οὔ τι μάλ' ἀρτίφρων, ἐπεὶ οὐ τόλμησεν ἕκαστα
εἰπεῖν ἠδ' ἐπακοῦσαι ἐμὸν ἔπος, ὡς ἐρέεινόν
ἀμφὶ ξείνῳ ἐμῷ, ἤ που ζώει τε καὶ ἔστιν
ἢ ἤδη τέθνηκε καὶ εἰν Ἀΐδαο δόμοισιν.
ἐκ γάρ τοι ἐρέω, σὺ δὲ σύνθεο καί μευ ἄκουσον·
ἄνδρα ποτ' ἐξείνισσα φίλῃ ἐνὶ πατρίδι γαίῃ
ἡμέτερόνδ' ἐλθόντα, καὶ οὔ πω τις βροτὸς ἄλλος
ξείνων τηλεδαπῶν φιλίων ἐμὸν ἵκετο δῶμα·
εὔχετο δ' ἐξ Ἰθάκης γένος ἔμμεναι, αὐτὰρ ἔφασκε
Λαέρτην Ἀρκεισιάδην πατέρ' ἔμμεναι αὐτῷ.
τὸν μὲν ἐγὼ πρὸς δώματ' ἄγων εὖ ἐξείνισσα,
ἐνδυκέως φιλέων, πολλῶν κατὰ οἶκον ἐόντων,
καί οἱ δῶρα πόρον ξεινήϊα, οἷα ἐῴκει.
χρυσοῦ μέν οἱ δῶκ' εὐεργέος ἑπτὰ τάλαντα,
δῶκα δέ οἱ κρητῆρα πανάργυρον ἀνθεμόεντα,
δώδεκα δ' ἁπλοΐδας χλαίνας, τόσσους δὲ τάπητας,

lacks care. But another thing will I tell thee, and do thou not lay up wrath thereat in thy heart: thou thyself enjoyest no good care, but thou bearest woeful old age, and therewith art foul and unkempt, and clad in mean raiment. Surely it is not because of sloth on thy part that thy master cares not for thee, nor dost thou seem in any wise like a slave to look upon either in form or in stature; for thou art like a king, even like one who, when he has bathed and eaten, should sleep soft; for this is the way of old men. But come, tell me this, and declare it truly. Whose slave art thou, and whose orchard dost thou tend? And tell me this also truly, that I may know full well, whether this is indeed Ithaca, to which we are now come, as a man yonder told me, who met me but now on my way hither. In no wise over sound of wit was he, for he deigned not to tell me of each thing, nor to listen to my word, when I questioned him about a friend of mine, whether haply he still lives, or is now dead and in the house of Hades. For I will tell thee, and do thou give heed and hearken. I once entertained in my dear native land a man that came to our house, and never did any man beside of strangers that dwell afar come to my house a more welcome guest. He declared that by lineage he came from Ithaca, and said that his own father was Laertes, son of Arceisius. So I took him to the house and gave him entertainment with kindly welcome of the rich store that was within, and I gave him gifts of friendship, such as are meet. Of well-wrought gold I gave him seven talents, and a mixing-bowl all of silver, embossed with flowers, and twelve cloaks of single fold, and as many coverlets, and as

τόσσα δὲ φάρεα καλά, τόσους δ' ἐπὶ τοῖσι χιτῶνας,
χωρὶς δ' αὖτε γυναῖκας, ἀμύμονα ἔργα ἰδυίας,
τέσσαρας εἰδαλίμας, ἃς ἤθελεν αὐτὸς ἑλέσθαι."
Τὸν δ' ἠμείβετ' ἔπειτα πατὴρ κατὰ δάκρυον εἴβων·
" Ξεῖν,' ἦ τοι μὲν γαῖαν ἱκάνεις, ἣν ἐρεείνεις,
ὑβρισταὶ δ' αὐτὴν καὶ ἀτάσθαλοι ἄνδρες ἔχουσιν·
δῶρα δ' ἐτώσια ταῦτα χαρίζεο, μυρί' ὀπάζων·
εἰ γάρ μιν ζωόν γ' ἐκίχεις Ἰθάκης ἐνὶ δήμῳ,
τῷ κέν σ' εὖ δώροισιν ἀμειψάμενος ἀπέπεμψε
καὶ ξενίῃ ἀγαθῇ· ἡ γὰρ θέμις, ὅς τις ὑπάρξῃ.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
πόστον δὴ ἔτος ἐστίν, ὅτε ξείνισσας ἐκεῖνον
σὸν ξεῖνον δύστηνον, ἐμὸν πάϊδ', εἴ ποτ' ἔην γε,
δύσμορον; ὔν που τῆλε φίλων καὶ πατρίδος αἴης
ἠέ που ἐν πόντῳ φάγον ἰχθύες, ἢ ἐπὶ χέρσου
θηρσὶ καὶ οἰωνοῖσιν ἕλωρ γένετ'· οὐδέ ἑ μήτηρ
κλαῦσε περιστείλασα πατήρ θ', οἵ μιν τεκόμεσθα·
οὐδ' ἄλοχος πολύδωρος, ἐχέφρων Πηνελόπεια,
κώκυσ' ἐν λεχέεσσιν ἑὸν πόσιν, ὡς ἐπεῴκει,
ὀφθαλμοὺς καθελοῦσα· τὸ γὰρ γέρας ἐστὶ θανόντων.
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' ἐὺ εἰδῶ·
τίς πόθεν εἶς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες;
ποῦ δὲ νηῦς ἔστηκε θοή, ἥ σ' ἤγαγε δεῦρο
ἀντιθέους θ' ἑτάρους; ἦ ἔμπορος εἰλήλουθας
νηὸς ἐπ' ἀλλοτρίης, οἱ δ' ἐκβήσαντες ἔβησαν;"

many fair mantles, and as many tunics besides, and furthermore women, skilled in goodly handiwork, four comely women, whom he himself was minded to choose."

Then his father answered him, weeping: "Stranger, verily thou art come to the country of which thou dost ask, but wanton and reckless men now possess it. And all in vain didst thou bestow those gifts, the countless gifts thou gavest. For if thou hadst found him yet alive in the land of Ithaca, then would he have sent thee on thy way with ample requital of gifts and good entertainment; for that is the due of him who begins the kindness. But come, tell me this, and declare it truly. How many years have passed since thou didst entertain that guest, that hapless guest, my son—as sure as ever such a man there was—my ill-starred son, whom far from his friends and his native land haply the fishes have devoured in the deep, or on the shore he has become the spoil of beasts and birds? Nor did his mother deck him for burial and weep over him, nor his father, we who gave him birth, no, nor did his wife, wooed with many gifts,[1] constant Penelope, bewail her own husband upon the bier, as was meet, when she had closed his eyes in death; though that is the due of the dead. And tell me this also truly, that I may know full well. Who art thou among men, and from whence? Where is thy city, and where thy parents? Where is the swift ship moored that brought thee hither with thy godlike comrades? Or didst thou come as a passenger on another's ship, and did they depart when they had set thee on shore?"

[1] Possibly "richly-dowered." Others render simply "bountiful." πολύδωρος occurs only in this phrase.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Τοιγὰρ ἐγώ τοι πάντα μάλ' ἀτρεκέως καταλέξω.
εἰμὶ μὲν ἐξ Ἀλύβαντος, ὅθι κλυτὰ δώματα ναίω,
υἱὸς Ἀφείδαντος Πολυπημονίδαο ἄνακτος·
αὐτὰρ ἐμοί γ' ὄνομ' ἐστὶν Ἐπήριτος· ἀλλά με δαίμων
πλάγξ' ἀπὸ Σικανίης δεῦρ' ἐλθέμεν οὐκ ἐθέλοντα·
νηῦς δέ μοι ἥδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόληος.
αὐτὰρ Ὀδυσσῆϊ τόδε δὴ πέμπτον ἔτος ἐστίν,
ἐξ οὗ κεῖθεν ἔβη καὶ ἐμῆς ἀπελήλυθε πάτρης,
δύσμορος· ἦ τέ οἱ ἐσθλοὶ ἔσαν ὄρνιθες ἰόντι,
δεξιοί, οἷς χαίρων μὲν ἐγὼν ἀπέπεμπον ἐκεῖνον,
χαῖρε δὲ κεῖνος ἰών· θυμὸς δ' ἔτι νῶϊν ἐώλπει
μίξεσθαι ξενίῃ ἠδ' ἀγλαὰ δῶρα διδώσειν."
Ὣς φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα·
ἀμφοτέρῃσι δὲ χερσὶν ἑλὼν κόνιν αἰθαλόεσσαν
χεύατο κὰκ κεφαλῆς πολιῆς, ἄδινὰ στεναχίζων.
τοῦ δ' ὠρίνετο θυμός, ἀνὰ ῥῖνας δέ οἱ ἤδη
δριμὺ μένος προὔτυψε φίλον πατέρ' εἰσορόωντι.
κύσσε δέ μιν περιφὺς ἐπιάλμενος, ἠδὲ προσηύδα·
"Κεῖνος μέν τοι ὅδ' αὐτὸς ἐγώ, πάτερ, ὃν σὺ μεταλλᾷς,
ἦλυθον εἰκοστῷ ἔτεϊ ἐς πατρίδα γαῖαν.
ἀλλ' ἴσχεο κλαυθμοῖο γόοιό τε δακρυόεντος.

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[1] The proper names in this passage are all fictitious, and all significant: Alybas is perhaps meant to suggest ἀλάομαι, "wander," or ἀλύω, "rave," and has reference to the wanderings of Odysseus; Apheidas means "unsparing"; Polypemon, if connected, as seems probable, with πάομαι, means "rich in possessions"; and Eperitus, suggesting ἔρις,

Then Odysseus of many wiles answered him, and said: "Then verily will I frankly tell thee all. I come from Alybas,[1] where I have a glorious house, and I am the son of Apheidas, son of lord Polypemon, and my own name is Eperitus. But a god drove me wandering from Sicania to come hither against my will and my ship lies yonder off the tilled land away from the city. But as for Odysseus, it is now the fifth year since he went thence, and departed from my country. Hapless man! Yet he had birds of good omen, when he set out, birds upon the right. So I was glad of them, as I sent him on his way, and he went gladly forth, and our hearts hoped that we should yet meet as host and guest and give one another glorious gifts."

So he spoke, and a dark cloud of grief enwrapped Laertes, and with both his hands he took the dark dust and strewed it over his grey head with ceaseless groaning. Then the heart of Odysseus was stirred, and up through his nostrils[2] shot a keen pang, as he beheld his dear father. And he sprang toward him, and clasped him in his arms, and kissed him, saying:

"Lo, father, I here before thee, my very self, am that man of whom thou dost ask; I am come in the twentieth year to my native land. But cease from

"strife," seems clearly to refer to the meaning of the name Odysseus, "man of wrath" (cf. xix. 407–9, and the note on i. 62).

[2] It is commonly assumed that the reference is to the physical feeling immediately preceding a burst of tears, but I am inclined rather to take the phrase as indicative of passion in a more general sense. The dilated nostrils of an angry horse or bull may have given rise to such usage: see the imagery frequent in the Old Testament, and *cf.* Theocritus i. 18 and Herodas vi. 37 f.

ἐκ γαρ τοι ἐρέω· μάλα δὲ χρὴ σπευδέμεν ἔμπης·
μνηστῆρας κατέπεφνον ἐν ἡμετέροισι δόμοισι,
λώβην τινύμενος θυμαλγέα καὶ κακὰ ἔργα."

Τὸν δ' αὖ Λαέρτης ἀπαμείβετο φώνησέν τε·
"Εἰ μὲν δὴ 'Οδυσεύς γε ἐμὸς πάϊς ἐνθάδ' ἱκάνεις,
σῆμά τί μοι νῦν εἰπὲ ἀριφραδές, ὄφρα πεποίθω."

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις 'Οδυσσεύς·
"Οὐλὴν μὲν πρῶτον τήνδε φράσαι ὀφθαλμοῖσι,
τὴν ἐν Παρνησῷ μ' ἔλασεν σῦς λευκῷ ὀδόντι
οἰχόμενον· σὺ δέ με προΐεις καὶ πότνια μήτηρ
ἐς πατέρ' Αὐτόλυκον μητρὸς φίλον, ὄφρ' ἂν ἑλοίμην
δῶρα, τὰ δεῦρο μολών μοι ὑπέσχετο καὶ κατένευσεν.
εἰ δ' ἄγε τοι καὶ δένδρε' ἐϋκτιμένην κατ' ἀλωὴν
εἴπω, ἃ μοί ποτ' ἔδωκας, ἐγὼ δ' ἤτεόν σε ἕκαστα
παιδνὸς ἐών, κατὰ κῆπον ἑπισπόμενος· διὰ δ' αὐτῶν
ἱκνεύμεσθα, σὺ δ' ὠνόμασας καὶ ἔειπες ἕκαστα.
ὄγχνας μοι δῶκας τρισκαίδεκα καὶ δέκα μηλέας,
συκέας τεσσαράκοντ'· ὄρχους δέ μοι ὧδ' ὀνόμηνας
δώσειν πεντήκοντα, διατρύγιος δὲ ἕκαστος
ἦεν—ἔνθα δ' ἀνὰ σταφυλαὶ παντοῖαι ἔασιν—
ὁππότε δὴ Διὸς ὧραι ἐπιβρίσειαν ὕπερθεν."

Ὣς φάτο, τοῦ δ' αὐτοῦ λύτο γούνατα καὶ φίλον
ἦτορ,
σήματ' ἀναγνόντος τά οἱ ἔμπεδα πέφραδ' 'Οδυσσεύς.
ἀμφὶ δὲ παιδὶ φίλῳ βάλε πήχεε· τὸν δὲ ποτὶ οἱ
εἷλεν ἀποψύχοντα πολύτλας δῖος 'Οδυσσεύς.

grief and tearful lamenting, for I will tell thee all, though great is the need of haste. The wooers have I slain in our halls, and have taken vengeance on their grievous insolence and their evil deeds."

Then Laertes answered him again, and said: "If it is indeed as Odysseus, my son, that thou art come hither, tell me now some clear sign, that I may be sure."

And Odysseus of many wiles answered him and said: "This scar first do thou mark with thine eyes, the scar of the wound which a boar dealt me with his white tusk on Parnassus, when I had gone thither. It was thou that didst send me forth, thou and my honoured mother, to Autolycus, my mother's father, that I might get the gifts which, when he came hither, he promised and agreed to give me. And come, I will tell thee also the trees in the well-ordered garden which once thou gavest me, and I, who was but a child, was following thee through the garden, and asking thee for this and that. It was through these very trees that we passed, and thou didst name them, and tell me of each one. Pear-trees thirteen thou gavest me, and ten apple-trees, and forty fig-trees. And rows of vines too didst thou promise to give me, even as I say, fifty of them, which ripened severally at different times—and upon them are clusters of all sorts—whensoever the seasons of Zeus weighed them down from above."[1]

So he spoke, and his father's knees were loosened where he stood, and his heart melted, as he knew the sure tokens which Odysseus told him. About his dear son he flung both his arms, and the much-enduring, goodly Odysseus caught him unto him

[1] *i.e.* made them heavy with fruitage.

αὐτὰρ ἐπεί ῥ' ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη,
ἐξαῦτις μύθοισιν ἀμειβόμενος προσέειπε·
" Ζεῦ πάτερ, ἦ ῥα ἔτ' ἔστε θεοὶ κατὰ μακρὸν Ὄλυμπον,
εἰ ἐτεὸν μνηστῆρες ἀτάσθαλον ὕβριν ἔτισαν.
νῦν δ' αἰνῶς δείδοικα κατὰ φρένα μὴ τάχα πάντες
ἐνθάδ' ἐπέλθωσιν Ἰθακήσιοι, ἀγγελίας δὲ
πάντη ἐποτρύνωσι Κεφαλλήνων πολίεσσι."
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
" Θάρσει, μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
ἀλλ' ἴομεν προτὶ οἶκον, ὃς[1] ὀρχάτου ἐγγύθι κεῖται·
ἔνθα δὲ Τηλέμαχον καὶ βουκόλον ἠδὲ συβώτην
προΰπεμψ', ὡς ἂν δεῖπνον ἐφοπλίσσωσι τάχιστα."
Ὣς ἄρα φωνήσαντε βάτην πρὸς δώματα καλά.
οἱ δ' ὅτε δή ῥ' ἵκοντο δόμους εὖ ναιετάοντας,
εὗρον Τηλέμαχον καὶ βουκόλον ἠδὲ συβώτην
ταμνομένους κρέα πολλὰ κερωντάς τ' αἴθοπα οἶνον.
Τόφρα δὲ Λαέρτην μεγαλήτορα ᾧ ἐνὶ οἴκῳ
ἀμφίπολος Σικελὴ λοῦσεν καὶ χρῖσεν ἐλαίῳ,
ἀμφὶ δ' ἄρα χλαῖναν καλὴν βάλεν· αὐτὰρ Ἀθήνη
ἄγχι παρισταμένη μέλε' ἤλδανε ποιμένι λαῶν,
μείζονα δ' ἠὲ πάρος καὶ πάσσονα θῆκεν ἰδέσθαι.
ἐκ δ' ἀσαμίνθου βῆ· θαύμαζε δέ μιν φίλος υἱός,
ὡς ἴδεν ἀθανάτοισι θεοῖς ἐναλίγκιον ἄντην·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
" Ὦ πάτερ, ἦ μάλα τίς σε θεῶν αἰειγενετάων
εἶδός τε μέγεθός τε ἀμείνονα θῆκεν ἰδέσθαι."
Τὸν δ' αὖ Λαέρτης πεπνυμένος ἀντίον ηὔδα·

[1] ὃς: ἵν'.

fainting. But when he revived, and his spirit returned again into his breast, once more he made answer, and spoke, saying:

"Father Zeus, verily ye gods yet hold sway on high Olympus, if indeed the wooers have paid the price of their wanton insolence. But now I have wondrous dread at heart, lest straightway all the men of Ithaca come hither against us, and send messengers everywhere to the cities of the Cephallenians."

Then Odysseus of many wiles answered him, and said: "Be of good cheer, and let not these things distress thy heart. But let us go to the house, which lies near the orchard, for thither I sent forward Telemachus and the neatherd and the swineherd, that with all speed they might prepare our meal."

So spoke the two, and went their way to the goodly house. And when they had come to the stately house, they found Telemachus, and the neatherd, and the swineherd carving flesh in abundance, and mixing the flaming wine.

Meanwhile the Sicilian handmaid bathed great-hearted Laertes in his house, and anointed him with oil, and about him cast a fair cloak. But Athene drew near, and made greater the limbs of the shepherd of the people, and made him taller than before and mightier to behold. Then he came forth from the bath, and his dear son marvelled at him, seeing him in presence like unto the immortal gods. And he spoke, and addressed him with winged words:

"Father, surely some one of the gods that are forever has made thee goodlier to behold in comeliness and in stature."

Then wise Laertes answered him: "I would, O

"Λῖ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
οἷος Νήρικον εἷλον, εὐκτίμενον πτολίεθρον,
ἀκτὴν ἠπείροιο, Κεφαλλήνεσσιν ἀνάσσων,
τοῖος ἐών τοι χθιζὸς ἐν ἡμετέροισι δόμοισιν,
τεύχε' ἔχων ὤμοισιν, ἐφεστάμεναι καὶ ἀμύνειν
ἄνδρας μνηστῆρας· τῷ κε σφέων γούνατ' ἔλυσα
πολλῶν ἐν μεγάροισι, σὺ δὲ φρένας ἔνδον ἐγήθεις."

Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
οἱ δ' ἐπεὶ οὖν παύσαντο πόνου τετύκοντό τε δαῖτα,
ἐξείης ἕζοντο κατὰ κλισμούς τε θρόνους τε·
ἔνθ' οἱ μὲν δείπνῳ ἐπεχείρεον, ἀγχίμολον δὲ
ἦλθ' ὁ γέρων Δολίος, σὺν δ' υἱεῖς τοῖο γέροντος,
ἐξ ἔργων μογέοντες, ἐπεὶ προμολοῦσα κάλεσσεν
μήτηρ γρηῢς Σικελή, ἥ σφεας τρέφε καί ῥα γέροντα
ἐνδυκέως κομέεσκεν, ἐπεὶ κατὰ γῆρας ἔμαρψεν.
οἱ δ' ὡς οὖν Ὀδυσῆα ἴδον φράσσαντό τε θυμῷ,
ἔσταν ἐνὶ μεγάροισι τεθηπότες· αὐτὰρ Ὀδυσσεὺς
μειλιχίοις ἐπέεσσι καθαπτόμενος προσέειπεν·

"Ὦ γέρον, ἴζ' ἐπὶ δεῖπνον, ἀπεκλελάθεσθε δὲ θάμβευς·
δηρὸν γὰρ σίτῳ ἐπιχειρήσειν μεμαῶτες
μίμνομεν ἐν μεγάροις, ὑμέας ποτιδέγμενοι αἰεί."

Ὣς ἄρ' ἔφη, Δολίος δ' ἰθὺς κίε χεῖρε πετάσσας
ἀμφοτέρας, Ὀδυσεῦς δὲ λαβὼν κύσε χεῖρ' ἐπὶ καρπῷ,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

"Ὦ φίλ', ἐπεὶ νόστησας ἐελδομένοισι μάλ' ἡμῖν
οὐδ' ἔτ' ὀϊομένοισι, θεοὶ δέ σ' ἀνήγαγον αὐτοί,

father Zeus, and Athene, and Apollo, that in such strength as when I took Nericus, the well built citadel on the shore of the mainland, when I was lord of the Cephallenians, even in such strength I had stood by thy side yesterday in our house with my armour about my shoulders, and had beaten back the wooers. So should I have loosened the knees of many of them in the halls, and thy heart would have been made glad within thee."

So they spoke to one another. But when the others had ceased from their labour, and had made ready the meal, they sat down in order on the chairs and high seats. Then they were about to set hands to their food, when the old man Dolius drew near, and with him the old man's sons, wearied from their work in the fields, for their mother, the old Sicilian woman, had gone forth and called them, she who saw to their food, and tended the old man with kindly care, now that old age had laid hold of him. And they, when they saw Odysseus, and marked him in their minds, stood in the halls lost in wonder. But Odysseus addressed them with gentle words; and said:

"Old man, sit down to dinner, and do ye wholly forget your wonder, for long have we waited in the halls, though eager to set hands to the food, ever expecting your coming."

So he spoke, and Dolius ran straight toward him with both hands outstretched, and he clasped the hand of Odysseus and kissed it on the wrist, and spoke, and addressed him with winged words:

"Dear master, since thou hast come back to us, who sorely longed for thee, but had no more thought to see thee, and the gods themselves have brought

οὖλέ τε καὶ μάλα χαῖρε, θεοὶ δέ τοι ὄλβια δοῖεν.
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' ἐὺ εἰδῶ,
ἦ ἤδη σάφα οἶδε περίφρων Πηνελόπεια
νοστήσαντά σε δεῦρ', ἦ ἄγγελον ὀτρύνωμεν."
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ὦ γέρον, ἤδη οἶδε· τί σε χρὴ ταῦτα πένεσθαι;"
Ὡς φάθ', ὁ δ' αὖτις ἄρ' ἕζετ' ἐϋξέστου ἐπὶ δίφρου.
ὣς δ' αὖτως παῖδες Δολίου κλυτὸν ἀμφ' Ὀδυσῆα
δεικανόωντ' ἐπέεσσι καὶ ἐν χείρεσσι φύοντο,
ἐξείης δ' ἕζοντο παραὶ Δολίον, πατέρα σφόν.
Ὡς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο·
Ὄσσα δ' ἄρ' ἄγγελος ὦκα κατὰ πτόλιν ᾤχετο πάντη,
μνηστήρων στυγερὸν θάνατον καὶ κῆρ' ἐνέπουσα.
οἱ δ' ἄρ' ὁμῶς ἀΐοντες ἐφοίτων ἄλλοθεν ἄλλος
μυχμῷ τε στοναχῇ τε δόμων προπάροιθ' Ὀδυσῆος,
ἐκ δὲ νέκυς οἴκων φόρεον καὶ θάπτον ἕκαστοι,
τοὺς δ' ἐξ ἀλλάων πολίων οἰκόνδε ἕκαστον
πέμπον ἄγειν ἁλιεῦσι θοῇς ἐπὶ νηυσὶ τιθέντες·
αὐτοὶ δ' εἰς ἀγορὴν κίον ἀθρόοι, ἀχνύμενοι κῆρ.
αὐτὰρ ἐπεί ῥ' ἤγερθεν ὁμηγερέες τ' ἐγένοντο,
τοῖσιν δ' Εὐπείθης ἀνά θ' ἵστατο καὶ μετέειπε·
παιδὸς γάρ οἱ ἄλαστον ἐνὶ φρεσὶ πένθος ἔκειτο,
Ἀντινόου, τὸν πρῶτον ἐνήρατο δῖος Ὀδυσσεύς·
τοῦ ὅ γε δάκρυ χέων ἀγορήσατο καὶ μετέειπεν·
"Ὦ φίλοι, ἦ μέγα ἔργον ἀνὴρ ὅδ' ἐμήσατ' Ἀχαιούς·
τοὺς μὲν σὺν νήεσσιν ἄγων πολέας τε καὶ ἐσθλοὺς
ὤλεσε μὲν νῆας γλαφυράς, ἀπὸ δ' ὤλεσε λαούς·

thee—hail to thee, and all welcome, and may the gods grant thee happiness. And tell me this also truly, that I may know full well. Does wise Penelope yet know surely that thou hast come back hither, or shall we send her a messenger?"

Then Odysseus of many wiles answered him, and said: "Old man, she knows already; why shouldst thou be busied with this?"

So he spoke, and the other sat down again on the polished chair. And even in like manner the sons of Dolius gathered around glorious Odysseus and greeted him in speech, and clasped his hands. Then they sat down in order beside Dolius, their father.

So they were busied with their meal in the halls; but meanwhile Rumour, the messenger, went swiftly thoughout all the city, telling of the terrible death and fate of the wooers. And the people heard it all at once, and gathered from every side with moanings and wailings before the palace of Odysseus. Forth from the halls they brought each his dead, and buried them; and those from other cities they sent each to his own home, placing them on swift ships for seamen to bear them, but they themselves went together to the place of assembly, sad at heart. Now when they were assembled and met together Eupeithes arose and spoke among them, for comfortless grief for his son lay heavy on his heart, even for Antinous, the first man whom goodly Odysseus had slain. Weeping for him he addressed their assembly and said:

"Friends, a monstrous deed has this man of a truth devised against the Achaeans. Some he led forth in his ships, many men and goodly, and he has lost his hollow ships and utterly lost his men; and

τοὺς δ' ἐλθὼν ἔκτεινε Κεφαλλήνων ὄχ' ἀρίστους,
ἀλλ' ἄγετε, πρὶν τοῦτον ἢ ἐς Πύλον ὦκα ἱκέσθαι
ἢ καὶ ἐς Ἦλιδα δῖαν, ὅθι κρατέουσιν Ἐπειοί,
ἴομεν· ἦ καὶ ἔπειτα κατηφέες ἐσσόμεθ' αἰεί·
λώβη γὰρ τάδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
εἰ δὴ μὴ παίδων τε κασιγνήτων τε φονῆας
τισόμεθ'. οὐκ ἂν ἐμοί γε μετὰ φρεσὶν ἡδὺ γένοιτο
ζωέμεν, ἀλλὰ τάχιστα θανὼν φθιμένοισι μετείην.
ἀλλ' ἴομεν, μὴ φθέωσι περαιωθέντες ἐκεῖνοι."

Ὣς φάτο δάκρυ χέων, οἶκτος δ' ἕλε πάντας Ἀχαιούς
ἀγχίμολον δέ σφ' ἦλθε Μέδων καὶ θεῖος ἀοιδὸς
ἐκ μεγάρων Ὀδυσῆος, ἐπεί σφεας ὕπνος ἀνῆκεν,
ἕσταν δ' ἐν μέσσοισι· τάφος δ' ἕλεν ἄνδρα ἕκαστον.
τοῖσι δὲ καὶ μετέειπε Μίδων πεπνυμένα εἰδώς·

"Κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι· οὐ γὰρ Ὀδυσσεὺς
ἀθανάτων ἀέκητι θεῶν τάδ' ἐμήσατο ἔργα·
αὐτὸς ἐγὼν εἶδον θεὸν ἄμβροτον, ὅς ῥ' Ὀδυσῆϊ
ἐγγύθεν ἑστήκει καὶ Μέντορι πάντα ἐώκει.
ἀθάνατος δὲ θεὸς τοτὲ μὲν προπάροιθ' Ὀδυσῆος
φαίνετο θαρσύνων, τοτὲ δὲ μνηστῆρας ὀρίνων
θῦνε κατὰ μέγαρον· τοὶ δ' ἀγχιστῖνοι ἔπιπτον."

Ὣς φάτο, τοὺς δ' ἄρα πάντας ὑπὸ χλωρὸν δέος ἧρει.
τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἀλιθέρσης
Μαστορίδης· ὁ γὰρ οἷος ὄρα πρόσσω καὶ ὀπίσσω·
ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπε·

"Κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω·
ὑμετέρῃ κακότητι, φίλοι, τάδε ἔργα γένοντο·

others again has he slain on his return, and these by far the best of the Cephallenians. Nay then, come, before the fellow goes swiftly to Pylos or to goodly Elis, where the Epeans hold sway, let us go forth; verily even in days to come shall we be disgraced forever. For a shame is this even for men that are yet to be to hear of, if we shall not take vengeance on the slayers of our sons and our brothers. To me surely life would then no more be sweet; rather would I die at once and be among the dead. Nay, let us forth, lest they be too quick for us, and cross over the sea."

So he spoke, weeping, and pity laid hold of all the Achaeans. Then near them came Medon and the divine minstrel from the halls of Odysseus, for sleep had released them; and they took their stand in the midst, and wonder seized every man. Then Medon, wise of heart, spoke among them:

"Hearken now to me, men of Ithaca, for verily not without the will of the immortal gods has Odysseus devised these deeds. Nay, I myself saw an immortal god, who stood close beside Odysseus, and seemed in all things like unto Mentor. Yet as an immortal god now in front of Odysseus would he appear, heartening him, and now again would rage through the hall, scaring the wooers; and they fell thick and fast."

So he spoke, and thereat pale fear seized them all. Then among them spoke the old lord Halitherses, son of Mastor, for he alone saw before and after: he with good intent addressed their assembly, and said:

"Hearken now to me, men of Ithaca, to the word that I shall say. Through your own cowardice, friends, have these deeds been brought to pass,

οὐ γὰρ ἐμοὶ πείθεσθ', οὐ Μέντορι ποιμένι λαῶν,
ὑμετέρους παῖδας καταπαυέμεν ἀφροσυνάων,
οἳ μέγα ἔργον ἔρεξαν ἀτασθαλίῃσι κακῇσι,
κτήματα κείροντες καὶ ἀτιμάζοντες ἄκοιτιν
ἀνδρὸς ἀριστῆος· τὸν δ' οὐκέτι φάντο νέεσθαι.
καὶ νῦν ὧδε γένοιτο. πίθεσθέ μοι ὡς ἀγορεύω·
μὴ ἴομεν, μή πού τις ἐπίσπαστον κακὸν εὕρῃ."
Ὣς ἔφαθ', οἱ δ' ἄρ' ἀνήϊξαν μεγάλῳ ἀλαλητῷ
ἡμίσεων πλείους· τοὶ δ' ἀθρόοι αὐτόθι μίμνον·
οὐ γάρ σφιν ἅδε μῦθος ἐνὶ φρεσίν, ἀλλ' Εὐπείθει
πείθοντ'· αἶψα δ' ἔπειτ' ἐπὶ τεύχεα ἐσσεύοντο.
αὐτὰρ ἐπεί ῥ' ἔσσαντο περὶ χροΐ νώροπα χαλκόν,
ἀθρόοι ἠγερέθοντο πρὸ ἄστεος εὐρυχόροιο.
τοῖσιν δ' Εὐπείθης ἡγήσατο νηπιέῃσι·
φῇ δ' ὅ γε τίσεσθαι παιδὸς φόνον, οὐδ' ἄρ' ἔμελλεν
ἂψ ἀπονοστήσειν, ἀλλ' αὐτοῦ πότμον ἐφέψειν.
Λὐτὰρ Ἀθηναίη Ζῆνα Κρονίωνα προσηύδα·
"Ὦ πάτερ ἡμέτερε, Κρονίδη, ὕπατε κρειόντων,
εἰπέ μοι εἰρομένῃ, τί νύ τοι νόος ἔνδοθι κεύθει;
ἦ προτέρω πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν
τεύξεις, ἦ φιλότητα μετ' ἀμφοτέροισι τίθησθα;"
Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
"Τέκνον ἐμόν, τί μ' ταῦτα διείρεαι ἠδὲ μεταλλᾷς;
οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτή,
ὡς ἦ τοι κείνους Ὀδυσεὺς ἀποτίσεται ἐλθών;
ἔρχου ὅπως ἐθέλεις· ἐρέω τέ τοι ὡς ἐπέοικεν.
ἐπεὶ δὴ μνηστῆρας ἐτίσατο δῖος Ὀδυσσεύς,

for you would not obey me, nor Mentor, shepherd of the people, to make your sons cease from their folly. They wrought a monstrous deed in their blind and wanton wickedness, wasting the wealth and dishonouring the wife of a prince, who, they said, would never more return. Now then be it thus; and do you hearken to me, as I bid. Let us not go forth, lest haply many a one shall find a bane which he has brought upon himself."

So he spoke, but they sprang up with loud cries, more than half of them, but the rest remained together in their seats; for his speech was not to their mind, but they hearkened to Eupeithes, and quickly thereafter they rushed for their arms. Then when they had clothed their bodies in gleaming bronze, they gathered together in front of the spacious city. And Eupeithes led them in his folly, for he thought to avenge the slaying of his son; yet he was himself never more to come back, but was there to meet his doom.

But Athene spoke to Zeus, son of Cronos, saying: "Father of us all, thou son of Cronos, high above all lords, tell to me that ask thee what purpose thy mind now hides within thee. Wilt thou yet further bring to pass evil war and the dread din of battle, or wilt thou establish friendship betwixt the twain?"

Then Zeus, the cloud-gatherer, answered her, and said: "My child, why dost thou ask and question me of this? Didst thou not thyself devise this plan, that verily Odysseus should take vengeance on these men at his coming? Do as thou wilt, but I will tell thee what is fitting. Now that goodly Odysseus has taken vengeance on the wooers, let them swear

ὅρκια πιστὰ ταμόντες ὁ μὲν βασιλευέτω αἰεί,
ἡμεῖς δ' αὖ παίδων τε κασιγνήτων τε φόνοιο[1]
ἔκλησιν θέωμεν· τοὶ δ' ἀλλήλους φιλεόντων
ὡς τὸ πάρος, πλοῦτος δὲ καὶ εἰρήνη ἅλις ἔστω."
Ὣς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην,
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.
Οἱ δ' ἐπεὶ οὖν σίτοιο μελίφρονος ἐξ ἔρον ἕντο,
τοῖς δ' ἄρα μύθων ἦρχε πολύτλας δῖος Ὀδυσσεύς·
"Ἐξελθών τις ἴδοι μὴ δὴ σχεδὸν ὧσι κιόντες."
Ὣς ἔφατ'· ἐκ δ' υἱὸς Δολίου κίεν, ὡς ἐκέλευεν·
στῆ δ' ἄρ' ἐπ' οὐδὸν ἰών, τοὺς δὲ σχεδὸν εἴσιδε πάντας·
αἶψα δ' Ὀδυσσῆα ἔπεα πτερόεντα προσηύδα·
"Οἵδε δὴ ἐγγὺς ἔασ'· ἀλλ' ὁπλιζώμεθα θᾶσσον."
Ὣς ἔφαθ', οἱ δ' ὤρνυντο καὶ ἐν τεύχεσσι δύοντο,
τέσσαρες ἀμφ' Ὀδυσῆ, ἓξ δ' υἱεῖς οἱ Δολίοιο·
ἐν δ' ἄρα Λαέρτης Δολίος τ' ἐς τεύχε' ἔδυνον,
καὶ πολιοὶ περ ἐόντες, ἀναγκαῖοι πολεμισταί.
αὐτὰρ ἐπεί ῥ' ἔσσαντο περὶ χροΐ νώροπα χαλκόν,
ὠίξάν ῥα θύρας, ἐκ δ' ἤϊον, ἦρχε δ' Ὀδυσσεύς.
Τοῖσι δ' ἐπ' ἀγχίμολον θυγάτηρ Διὸς ἦλθεν Ἀθήνη
Μέντορι εἰδομένη ἠμὲν δέμας ἠδὲ καὶ αὐδήν.
τὴν μὲν ἰδὼν γήθησε πολύτλας δῖος Ὀδυσσεύς·
αἶψα δὲ Τηλέμαχον προσεφώνεεν ὃν φίλον υἱόν·
"Τηλέμαχ', ἤδη μὲν τόδε γ' εἴσεαι αὐτὸς ἐπελθών,
ἀνδρῶν μαρναμένων ἵνα τε κρίνονται ἄριστοι,

[1] φόνοιο : φονῆας.

a solemn oath, and let him be king all his days, and let us on our part bring about a forgetting of the slaying of their sons and brothers; and let them love one another as before, and let wealth and peace abound."

So saying, he roused Athene, who was already eager, and she went darting down from the heights of Olympus.

But when they had put from them the desire of honey-hearted food, the much-enduring, goodly Odysseus was the first to speak among his company, saying: "Let one go forth and see whether they be not now drawing near."

So he spoke, and a son of Dolius went forth, as he bade; he went and stood upon the threshold, and saw them all close at hand, and straightway he spoke to Odysseus winged words: "Here they are close at hand. Quick, let us arm."

So he spoke, and they rose up and arrayed themselves in armour: Odysseus and his men were four, and six the sons of Dolius, and among them Laertes and Dolius donned their armour, grey headed though they were, warriors perforce. But when they had clothed their bodies in gleaming bronze, they opened the doors and went forth, and Odysseus led them.

Then Athene, daughter of Zeus, drew near them in the likeness of Mentor both in form and in voice, and the much-enduring, goodly Odysseus was glad at sight of her, and straightway spoke to Telemachus, his dear son:

"Telemachus, now shalt thou learn this—having thyself come to the place of battle, where the best warriors are put to the trial—to bring no disgrace

μή τι καταισχύνειν πατέρων γένος, οἳ τὸ πάρος περ
ἀλκῇ τ' ἠνορέῃ τε κεκάσμεθα πᾶσαν ἐπ' αἶαν."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὐδα· 510
"Ὄψεαι, αἴ κ' ἐθέλησθα, πάτερ φίλε, τῷδ' ἐπὶ θυμῷ
οὔ τι καταισχύνοντα τεὸν γένος, ὡς ἀγορεύεις."
Ὣς φάτο, Λαέρτης δ' ἐχάρη καὶ μῦθον ἔειπε·
"Τίς νύ μοι ἡμέρη ἥδε, θεοὶ φίλοι; ἦ μάλα χαίρω·
υἱός θ' υἱωνός τ' ἀρετῆς πέρι δῆριν ἔχουσιν." 515
Τὸν δὲ παρισταμένη προσέφη γλαυκῶπις Ἀθήνη·
"Ὦ Ἀρκεισιάδη, πάντων πολὺ φίλταθ' ἑταίρων,
εὐξάμενος κούρῃ γλαυκώπιδι καὶ Διὶ πατρί,
αἶψα μαλ' ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος."
Ὣς φάτο, καί ῥ' ἔμπνευσε μένος μέγα Παλλὰς Ἀθήνη.
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αἶψα μάλ' ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
καὶ βάλεν Εὐπείθεα κόρυθος διὰ χαλκοπαρῄου.
ἡ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσατο χαλκός,
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ἐν δ' ἔπεσον προμάχοις Ὀδυσεὺς καὶ φαίδιμος υἱός,
τύπτον δὲ ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισι.
καί νύ κε δὴ πάντας ὄλεσαν καὶ ἔθηκαν ἀνόστους,
εἰ μὴ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
ἤϋσεν φωνῇ, κατὰ δ' ἔσχεθε λαὸν ἅπαντα. 530
"Ἴσχεσθε πτολέμου, Ἰθακήσιοι, ἀργαλέοιο,
ὥς κεν ἀναιμωτί γε διακρινθῆτε τάχιστα."
Ὣς φάτ' Ἀθηναίη, τοὺς δὲ χλωρὸν δέος εἷλεν·
τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπτατο τεύχεα,

upon the house of thy fathers, for we have ever excelled in strength and in valour over all the earth."

And wise Telemachus answered him: "Thou shalt see me, if thou wilt, dear father, in my present temper, bringing no disgrace upon thy house, even as thou sayest."

So said he, and Laertes was glad, and spoke, saying: "What a day is this for me, kind gods! Verily right glad am I: my son and my son's son are vying with one another in valour."

Then flashing-eyed Athene came near him and said: "Son of Arceisius, far the dearest of all my friends, make a prayer to the flashing-eyed maiden and to father Zeus, and then straightway raise aloft thy long spear, and hurl it."

So spoke Pallas Athene, and breathed into him great might. Then he prayed to the daughter of great Zeus, and straightway raised aloft his long spear, and hurled it, and smote Eupeithes through the helmet with cheek-piece of bronze. This stayed not the spear, but the bronze passed through, and he fell with a thud, and his armour clanged about him. Then on the foremost fighters fell Odysseus and his glorious son, and thrust at them with swords and double-pointed spears. And now would they have slain them all, and cut them off from returning, had not Athene, daughter of Zeus, who bears the aegis, shouted aloud, and checked all the host, saying:

"Refrain, men of Ithaca, from grievous war, that with all speed you may part, and that without bloodshed."

So spoke Athene, and pale fear seized them. Then in their terror the arms flew from their hands and

πάντα δ' ἐπὶ χθονὶ πῖπτε, θεᾶς ὅπα φωνησάσης·
πρὸς δὲ πόλιν τρωπῶντο λιλαιόμενοι βιότοιο.
σμερδαλέον δ' ἐβόησε πολύτλας δῖος Ὀδυσσεύς,
οἷμησὲν δὲ ἀλεὶς ὥς τ' αἰετὸς ὑψιπετήεις.
καὶ τότε δὴ Κρονίδης ἀφίει ψολόεντα κεραυνόν,
κὰδ δ' ἔπεσε πρόσθε γλαυκώπιδος ὀβριμοπάτρης.
δὴ τότ' Ὀδυσσῆα προσέφη γλαυκῶπις Ἀθήνη·
"Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
ἴσχεο, παῦε δὲ νεῖκος ὁμοιΐου πολέμοιο,
μή πως τοι Κρονίδης κεχολώσεται εὐρύοπα Ζεύς."
Ὣς φάτ' Ἀθηναίη, ὁ δ' ἐπείθετο, χαῖρε δὲ θυμῷ.
ὅρκια δ' αὖ κατόπισθε μετ' ἀμφοτέροισιν ἔθηκεν
Παλλὰς Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
Μέντορι εἰδομένη ἠμὲν δέμας ἠδὲ καὶ αὐδήν.

fell one and all to the ground, as the goddess uttered her voice, and they turned toward the city, eager to save their lives. Terribly then shouted the much-enduring, goodly Odysseus, and gathering himself together he swooped upon them like an eagle of lofty flight, and at that moment the son of Cronos cast a flaming thunderbolt, and down it fell before the flashing-eyed daughter of the mighty sire. Then flashing-eyed Athene spoke to Odysseus saying:

"Son of Laertes, sprung from Zeus, Odysseus of many devices, stay thy hand, and make the strife of equal[1] war to cease, lest haply the son of Cronos be wroth with thee, even Zeus, whose voice is borne afar."

So spoke Athene, and he obeyed, and was glad at heart. Then for all time to come a solemn covenant betwixt the twain was made by Pallas Athene, daughter of Zeus, who bears the aegis, in the likeness of Mentor both in form and in voice.

[1] Possibly "baneful"; see the note on iii. 236.

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[1] The references given include every occurrence of the name in question unless the contrary is indicated. Under the names 'Αθήνη, 'Οδυσσεύς, Ποστιδάων, Πηνελόπεια, and Τηλέμαχος will be found references to the chief incidents of the story.

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